

EUPHVES AND HIS
ENGLAND.

Containing his voyage and
aduentures : Mixed with sundry
prettie discourses of honest loue, the de-
scription of the Countrie, the Court, and
the manners of the
Isle.

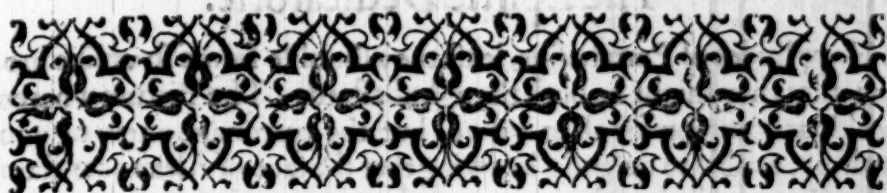
Delightfull to be read, and nothing
hurtfull to be regarded : wherein there
is small offence by lightnesse giuen to the
wise, and lesse occasion of loosenesse
proffered to the vvan-
ton.

By Iohn Lyly Maister
of Art.

Commend it or amend it.

At London,
Printed by I. R. for Gabriell Ca-
vwood, and are to be sold at his shop
in Paules Churchyarde.

1597.



To the right Honorable my very good
Lord and Maister, *Edward de Vere*, Earle of Oxen-
ford, Vicount Bulbeck, Lord of Escales and Badlesmere,
and Lord great Chamberlaine of England, *John Lilly*, wisheth
long life, with increase of honour.

(* *)



THE first Picture that Phidias the
first Painter shadowed, was the portrai-
ture of his owne person, saying thus ; If it
be well, I wil paynt many besides Phidias,
if ill, I shall offende none but Phidias. In
the like manner fareth it with mee (Right
Honourable) who neuer before handling
the Pensill, did for my first counterfaite,
colour mine owne Euphues, being of thys
minde, that if it were liked, I would drawe

more besides Euphues, it loathed, grieue none but Euphues. Since
that, some there haue been, that eyther dissembling the faults they saw,
for feare to discourage mee, or not examining them for loue they bore
mee, that praised mine olde worke, and vrged me to make a new, whose
words I thus answered. If I should coyne a worse, it would be thought
that the former was framed by chaunce, as Protogenes did the forme of
his dogge ; if of a better, for flattery, as Narcissus did, who onely was in
loue with his owne face : if none at all, as forward as the Musition, who
beeing intreated, will scarce sing Sol Fa, but not desired, strayne about
Ela.

But theyr importunitie admitted no excuse, insomuch, that I vvas
enforced to pretere their friendship before mine own fame, being more
carefull to satisfie theyr requests, then feareful of others reports ; so that
at the last I was content to sette another face to Euphues, but yet iust
behinde the other, like the Image of Ianus, not running together like

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the Hopplitides of Parrahafius, least they shoulde seeme so vnlike brothers, that they might be both thought bastards. The Picture whereof I yeelde as common for all to viewe, but the patronage onely to your Lordship, as able to defend; knowing that the face of Alexander stamped in Copper, doth make it currant, that the name of Cæsar wrought in Canuas, is esteemed as Cambrick, that the very feather of an Eagle, is of force to consume the Beetle.

I haue brought into the world two children, of the first I was deliuered before my friends thought mee conceiued, of the seconde I went a whole yeere big, and yet whē euery one thought me ready to lie down, I dyd then quicken. But good huswiues shall make my excuse, vvhō knowe that Hennes doe not lay Egges when they cluck, but when they cackle, nor men sette forth Bookes when they promise, but when they performe. And in this I resemble the Lapwing, who fearing her young ones to be destroyed by passengers, flieth with a false cry farre from the nests, making those that looke for them, seeke where they are not. So I, suspecting that Euphues woulde bee carped of some curious Reader, thought by some false shewe to bring them in hope of that which I then meant not, leading thē with a longing of a second part, that they might speake well of the first, being neuer farther from my studie, then vvhē they thought mee houering ouer it.

My first burthen comming before his time, must needs be a blinde whelp, the second brought forth after his time, must needs be a monster, the one I sent to a noble man to nurse, who with great loue brought him vp for a yeere; so that where-soeuer he wander, he hath his Nurses name in his fore-head, where sucking his first milke, he cannot forgette his first Maister.

The other (right Honourable) being yet in his swath-clouts, I commit most humbly to your Lordships protection, that in his infancie hee may be kept by your good care from falls, and in his youth, by your great countenance shilded from blowes, and in his age, by your gracious countenance defended from contempt. Hee is my youngest & my last, and the paine that I sustained for him in trauaile, hath made me past teeming, yet doe I thinke my selfe very fertile, in that I was not altogether barren. Glad I was to send them both abroad, least making a wanton of my first, with a blinde conceite, I should resemble the Ape, and kill it by culling it; and not able to rule the second, I shoulde with the Viper, loose my blood with mine owne broode. Twinnes they are not, but yet brothers, the one nothing resembling the other, and yet as all children are now-a-dayes, both like the Father.

VVhere-

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VVherein I am not vnlike vnto the vnskilfull Painter, who hauing drawne the Twinnes of Hippocrates (who were as like as one pease is to another) and being tolde of his friends, that they were no more like then Saturne and Apollo, hee had no other shift to manifest what his worke was, then ouer theyr heads to write: The Twinnes of Hippocrates. So may it be, that had I not named Euphues, fewe would haue thought it had been Euphues, not that in goodnesse the one so farre excelleth the other, but that both beeing so bad, it is hard to iudge which is the worst. Thys vnskilfulnes is no waies to bee couered, but as Accius did his shortnesse, who beeing a little Poet, framed for himselfe a great Picture, and I being a naughtie Painter, haue gotten a most noble Patron; being of Vlisses mind, who though himselfe safe vnder the shield of Ajax.

I haue now finished both my labours, the one beeing hatched in the hard VVinter with the Alcion, the other not daring to bud till the cold were past, like the Mulberry; in eyther of the which, or in both, if I seeme to gleane after anothers Cart, for a few eares of Corne, or of the Taylors shreds to make mee a liuery, I will not deny but that I am one of those Poets, which the Painters faine to come vnto Homers bason, there to lap vp that he doth cast vp.

In that I haue written, I desire no praise of others, but patience; altogether vnwilling, because euery way vnwoorthy to bee accounted a worke-man. It suffiseth me to be a water bough, no bud, so I may be of the same roote; to be the yron, no Steele, so I be in the same blade: to be Vinegar, not VVine, so it be in the same caske: to grind colours for Appelles, though I cannot garnish, so I be of the same shoppe. VVhat I haue done, was onely to keepe my selfe from sleepe, as the Crane doth the stone in her foote, and I would also with the same Crane I had been silent, holding a stone in my mouth.

But it falleth out with mee as with the young wraстler that came to the games of Olympus, who hauing taken a foyle, thought scorne to leaue, till he had receiued a fall: or him that being pricked in the finger with a bramble, thrusteth his whole hande amongst the thornes for anger. For I seeing my selfe not able to stand on the lse, did neuerthelesse aduenture to runne, and beeing with my first booke brought into disgrace, could not cease vntil I was brought into contempt by the second, wherein I resemble those that hauing once wet theyr feete, care not how deepe they wade.

In the which my wading (right Honorable) if the enuious shall clap Leade to my heeles to make mee sinke, yet if your Lordship with your

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little finger doe but hold me vp by the chinne, I shall swimme, and bee so farre from being drowned, that I shall scarce be duckt.

VVhen Bucephalus was painted, Appelles craued the iudgement of none but Zeuxis: vvhen Iupiter was carued, Prifius asked the censure of none but Lysippus: nowe Euphues is shadowed, onely I appeale to your Honour, not meaning thereby to be carelesse what others thinke, but knowing that if your Lordship allow it, there is none but will like it, and if there be any so nice whom nothing can please, if he will not commend it, let him amend it.

And here (right Honorable) although the History seeme vnperfect, I hope your Lordshippe will pardon it. Appelles dyed not before hee could finish Venus, but before he durst. Nichomachus left Timarides rawly, for feare of anger, not for want of Art. Timomachus broke of Medea scarce halfe coloured, not that he was not willing to end it, but that hee was threatened. I haue not made Euphues to stande without legges, for that I want matter to make them, but might to maintaine them; so that I am enforced with the olde Painters, to colour my Picture but to the middle, as hee that drew Cyclops, who in a little Table made him to lye behinde an Oake, where one might perceiue but a peece, yet conceiue that all the rest lay behind the Tree: or as hee that painted a horse in the Riuer with halfe legges, leauing the pasternes for the viewer to imagine, as in the water.

For he that vieweth Euphues, will say, that hee is drawne but to the wast, that hee peepeth as it were from behinde some Screene, that his feete are as yet in the water; which maketh me present your Lordshyp with the mangled body of Hector, as it appeared to Andromache, and with halfe a face, as the Painter did him that had but one eye; for I am compelled to draw a hose on, before I can finish the legge, and in steede of a foote to set downe a shooe. So that whereas I had thought to shew the cunning of a Chyrurgion by mine Anatomy with a knife, I must play the Taylor on the shop-boarde with a payre of sheeres. But whether Euphues lympe with Vulcan, as borne lame, or goe on stilts with Amphionax, for lacke of legges; I trust I may say, his feete shoulde haue beene olde Helena: for the poore Fisherman that was warned he should not fish, dyd yet at his doore make Nets, and the olde Vintener of Venice that was forbidden to sell wine, dyd notwithstanding hang out an Iuie-bush.

This Pamphlet (right Honourable) contayning the estate of England, I know none more fitte to defend it, then one of the Nobilitie of England, nor any of the Nobilitie more auncient or more honourable,
then

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then your Lordship: besides that, discribing the condition of the English Court, and the Maiestie of our dread Soueraigne, I could not finde one more noble in the Court then your Honour, who is or shoulde bee vnder her Maiestie in chiefe Court, by birth borne to the greatest office, and therefore me thought by right to be placed in great authoritie, for who so compareth the honour of your Lordships noble house, and the fidelitie of your Auncestors, may well say, which no other can truly gain-say, **VERO NIHIL VERIVS.** So that I commit the end of all my paines vnto your most Honorable protection, assuring my selfe, that the little Cock-boate is safe when it is hoysed into a tall shippe, that the Cat dare not fetch the Mouse out of the Lyons den, that Euphues shall be without danger by your Lordships patronage, otherwise I cannot see, where I might finde succour in any noble personage. Thus praying continually for the increase of your Lordships Honour, with all other thinges that you would wish, or God will graunt,
I end.

Your Lordships most dutifully
to commaund,

John Lilly.

¶ To the Ladies and Gentlewomen of
England, Iohn Lilly wisheth what
they would.



Rachne hauing wouen in cloth of Arras a
Rainebow of sundrie filkes, it was objected vnto her by a
Ladie more captious then cunning, that in her worke
there wanted some colours, for that in a Rainebow there
should be all. Vnto whom she replied, if the colours lacke
thou lookest for, thou must imagine that they are on the otherside of the
cloth: for in the Skie wee can discerne but one side of the Rainebow, and
what colours are in the other, see we cannot, gesse we may.

In the like manner (Ladies and Gentlewomen) am I to shape an aun-
swere in the behalfe of Euphues, who framing diuers questions & quinks
of loue, if by some more curious then needeth, it shall bee tolde him, that
some sleights are wanting, I must say they are noted on the back-side of
the Booke. When Venus is painted, wee cannot see her backe but her
face, so that all other things that are to bee recounted in loue, Euphues
thinketh them to hang at Venus backe in a budget, which because hee
cannot see, he will not sette downe. Those discourses I haue not clapt in
a cluster, thinking with my selfe, that Ladies had rather bee sprinkled
with sweete water, then washed: so that I haue sowed them heere and
there, as it were Strawberries, not in heapes, as Hops be: because I per-
ceiue you haue more delight to gather flowers one by one in a garden, then
to snatch them by handfuls from a garland.

It resteth Ladies that you vouchsafe the paines to reade it but at such
times as you spende in playing with your little dogges, and yet will I not
pinch you of that pastime, for I am content that your dogges lie in your
lappes, so Euphues may be in your hands: that when you shall be wearie
in reading of the one, you may be readie to sporte with the other: or han-
dle him as you doe your iunkets, that when you can eat no more, you tye
some in your napkin for children: or if you be filled with the first part, put
the second in your pocket for your waiting maydes. Euphues had rather
bye shut in a Ladies coffer, then open in a Schollers studie.

To the Ladies and Gentlewomen.

Yet after dinner you may ouer-look him to keepe you from sleepe, or if you be heauie, to bring you a sleepe, for to worke upon a full stomacke is against Phisicke, and therefore better it were to hold Euphues in your hands, though you let him fall when you be willing to winke, then to sow in a clout and prick your fingers when you begin to nod.

Whatsoeuer he hath written, it is not to flatter, for he neuer reaped any reward by your sexe but repentance, neither can it be to mocke you, for he neuer knew any thing by your sexe but right consuesse. But I feare no anger for saying well, when there is none but thinketh she deserueth better. Shee that hath no glasse to dresse her head, will vse a bowle of water, she that wanteth a flecke-stone to smooch her linnen, will take a Pibble: the Country dame girdeth her selfe as straight in the wast with a course Caddis, as the Madam of the Court with a silke Riband, so that seeing euery one so willing to be pranked, I could not thinke any one unwilling to be praised.

One hand washeth another, but they both wash the face: one foote goeth by another, but they both carry the body, Euphues and Philautus praise one another, but they both extoll women: Therefore in my minde you are more beholding to Gentlemen that make the colours, then to the Painters that draw your counterfainte: for that Apelles cunning is nothing if he paint with water, and the beautie of women not much if they goe vnpraised.

If you thinke this loue dreamed, not done, yet me thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with a needle, and groweth not by nature, the one you weare in your heads for the faire sight, though it haue no sauour, the other you may read for to passe the time, though it bring small pastime.

You choose cloth that will weare whitest, not that will last longest: colours that looke freshest, not that endure soundest: and I would you would reade Bookes that haue more shew of pleasure then ground of profit, then should Euphues be as often in your hands, beeing but a toy, as Lawne on your heads, being but trash, the one will be scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lighter then a feather, yet is it set a loft in a womans hat, nothing slighter then haire, yet it is most frised in a Ladies head, so that I am in good hope, though there be nothing of lesse account then Euphues, yet he shall be marked with Ladies eyes, and liked sometimes in their eares: For this I haue diligently obserued, that there shall be

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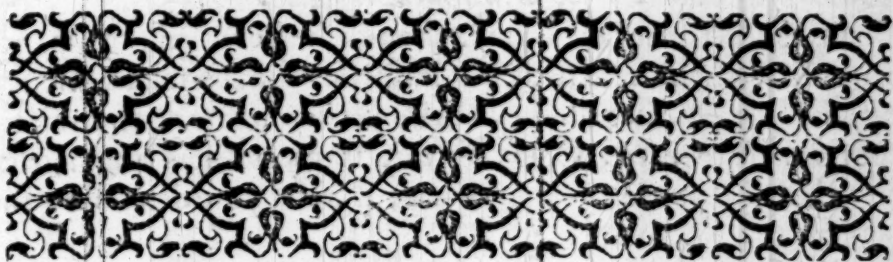
nothing found, that may offend the chaste minde With vnseemely termes
or vncleanly talke.

Then Ladies I commit my selfe to your courtesies, craving this onely,
that hauing read, you conceale your censure, Writing your iudgements, as
you doe the Posies in your Rings, which are alwaies next to the finger,
not to be seene of him that holdeth you by the hands, and yet knowne to
you that weare them on your hands: if you be Wroong (which cannot be
done without Wrong) it were better to cut the shooe then burne the last.
If a Tailour make your Gowne too little, you couer his fault with a broad
stomacher, if too great, with a number of plights, if too short, with a faire
guard, if too long, with a false gathering, my trust is you will deale in the
like manner with Euphues, that if he haue not fed your humour, yet you
will excuse him more then the Tailour: for could Euphues take the mea-
sure of a womans minde, as the Tailour doth of her body, he would goe as
neere to fit them for a fancy, as the other doth for a fashion.

He that weighs Winds, must haue a steddy hand to hold the Ballance,
and he that searcheth a womans thoughts, must haue his owne stayed.
But least I make my Epistle, as you doe your new found Bracelets, end-
lesse, I will frame it like a Bullet, which is no sooner in the mold but it is
made. Committing your Ladships to the Almighty, who graunt you all
you would haue, and should haue: so your wishes stand with his Will.
And so I humbly bid you farewell.

Your Ladships to commaund.

John Lily.



TO THE GENTLEMEN Readers.

Gentlemen, Euphues is come at the length though too late, for whose absence, I hope three bad excuses shall stand in stead of one good reason. First in his trauaile you must thinke he loytered, tarrying many a moneth in Italy viewing the Ladies in a Painters shop, when he should haue beene on the Seas in a Merchants ship, not vnlike vnto an idle huswife, who is catching of flyes, when she should sweepe Copwebs.

Secondly, being a great start frō Athens to England, he thought to stay for the aduantage of a Leap-yeare, and had not this yeare leapt with him, I thinke he had not yet leapt hether.

Thirdly, being ariued, he was as long in viewing of London, as he was in comming to it, not far differing from Gentlewomen, who are longer a dressing their heads, then all their wholebodies. But now he is come Gentlemen, my request is onely to bid him welcome: for diuers there are, not that they mislike the matter, but that they hate the man, that will not sticke to teare Euphues, because they doe enuie Lily: wherein they resemble angry dogs, which bite the stone, not him that throweth it, or the chollerick Horseryder, who being cast from a young Cole, and not daring to kill the Horse, went into the Stable to cut the saddle.

These be they that thought Euphues to be drowned, and yet were neuer troubled with drying of his clothes: but they gessed as they wished, and I would it had happened as they desired. They that loath the Fountains head, will neuer drink of the little Brooks: they that seeke to poison the fish, will neuer eate the Spawn: they that like not me, will not allow any thing that is mine.

To the Gentlemen. Readers.

But as the Serpent Porphirius, though he be full of poyson, yet hauing no teeth, hurreth none but himselfe: so the enuious, though they swell with mallice till they burst, yet hauing no teeth to bite, I haue no cause to feare. Onely my sute is to you Gentlemen, that if any thing be amisse, you pardon it: if well, you defend it: and how-soeuer it be, you accept it.

Faults escaped in the printing, correct with your pens, omitted by my negligence, ouerslip with patience, committed by ignorance, remit with fauour. If in euery part it seeme not a lyke, you knowe that it is not for him that fashioneth the shooe to make the graine of the leather. The olde Hermit will haue his talke fauour of the Cell, the olde Courtier, his loue tast of Saturne, yet the last Louer may happily come somewhat neare Iupiter. Louers when they come into a Garden, some gather Nettles, some Roses, one Time, one other Sage, and euery one that for his Ladies fauour, that she fauoureth: insomuch as there is no weed almost, but it is worne.

If you Gentlemen, doo the lyke in reading, I shall be sure all my discourses shall be regarded, some for the smell, some for the smart, all for a kind of louing smack: Let euery one follow his owne fancie, and say that is best, which he liketh best. And so commit euery mans delight to his owne choice, and my selfe to all your curtesies.

Yours to vse Iohn Lyly.



EVPHVES AND HIS England.



Evphues having gotten all things necessary for his voyage into England, accompanied onely with Philautus, tooke shipping the first of December, 1579. by our English Computation: who as one resolved to see that with his eyes, which he had oftentimes heard with his eares, began to vse this perswasion with his friend Philautus, as well to counsell him how he should behaue himselfe in England, as to comfort him being now on the Seas. As I haue found thee willing to be a fellowe in my trauaile, so would I haue thee ready to be a follower of my counsaile: in the one thou shalt shew thy good will, in the other manifest thy wisdom. We are now sailing into an Island of small compasse, as I gesse by their Maps, but of great civility as I heare by their manners, which if it be so, it behoueth vs to be more inquisitiue of their conditions, then of their Country, and more carefull to mark the natures of their men, then curious to note the scituation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduise howe to behaue our selues when we come to the Shore: for greater danger is there to arise in a strange Country where the inhabitants be politick, then to be tossed with the troublesome waues, where the Harriners be unskilfull. Fortune guideth men in the rough Sea, but wisdom ruleth them in a strange Land.

If traauailers in this our age, were as wary of their conditions, as they be venterous of their bodies, or as willing to reape profit by their paines, as they are to endure perill for their pleasure, they would either prefer their own soyle before a strange Land, or good

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counsaile before their owne coceit. But as the young Scholler in Athens went to heare Demosthenes eloquence at Corinth, & was intangled with Laïs beauty, so most of our traauailers which pretend to get a smack of strange language to sharpen their wits, are infected with vanity in following their wils. Danger and delight grow both vpon one stalke, the Rose and the Canker in one bud, white and blacke are commonly in one bozder. Seeing then my good Philautus, that we are not to conquer wild beasts by sight, but to confer with wise men by pollicy, we ought to take greater heed that we be not intrapped in folly, then feare to be subdued by force. And here by the way it shall not be amisse, as well to dzine away the tediousnes of time, as to delight our selues with talk, to rcherse an old Treatise of an ancient Hermit, who meeting w a Pilgrime at his Cell, vttered a strange and delightfull Tale, which if thou Philautus art disposed to heare, and these present attentue to haue: I will spend some time about it, knowing it both fit for vs that be traauailers to learne wit, and not vnfit for those that be Merchants to get wealth.

Philautus, although the stumps of loue so sticked in his minde, that he rather wished to heare an Elegie in Ouid, then the tale of an Hermit: yet was he willing to lend his eare to his friend, who had left his hart with his Lady, for you shall vnderstand, that Philautus hauing read the cooling Card which Euphues sent him, sought rather to answer it, then allow it. And I doubt not but if Philautus fall into his olde baine in England, you shall heare of his new device in Italy. And although some shall thinke it impertinent to the Discorzy, they shall not finde it repugnant, no more then in one Possegay to set two flowers, or in one counterfait two colours, which bringeth more delight then disliking. Philautus answered Euphues in this manner.

My good Euphues, I am as willing to heare thy tale, as I am to be partaker of thy trauaile, yet I knowe not howe it cometh to passe, that my eyes are eyther heauie against soule weather, or my head so drowne against some ill newes, that this tale shall come in good time to bring me a sleepe, and then shall I get no harine by the Hermite, though I gette no good: the other that

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that were then in the Ship flocked about Euphues, who began in this manner.

There dwelt sometimes in the Iland Scirum an ancient Gentleman called Cassander, who as well by his being a long gatherer, at his trade, being a lewd Usurer, waxed so wealthy, that he was thought to haue almost all the money in that Country in his owne Coffers, being both aged and sickly, found such weaknes in himselfe, that he thought Nature would yeld to death, and Whistek to his diseases. This Gentleman had one only Sonne, who nothing resembled the Father eyther in fancie or fauour, which the olde man perceiuing, dissembled with him both in nature and honesty, whom he caused to be called vnto his bed side, and the Chamber being voided, he brake with him in these termes.

Callimachus (so: so was he called) thou art too young to die, and I too old to liue: yet as Nature must of necessitie pay her debt to Death: so must she also shew her deuotion to thee, whom I aliove had to be the comfort of mine age, and whom alone I must leaue behind me so: to be the only maintainer of all my honour. If thou couldest as well conceine the care of a Father, as I can leuell at the nature of a child, or were I as able to vtter my affection towards a Sonne, as thou oughtest to shew thy duty to thy sire, then wouldest thou desire my life to enioy my counsaile, and I wold correct thy life to amend thy conditions: yet so tempered, as neyther rigo: might detract any thing from affection in me, or feare any whit from thee in duty. But seeing my selfe so feeble that I cannot liue to be thy guide, I am resolved to giue thee such counsaile as may do thee good, wherein I shall shew my care, and discharge my duty. My good Sonne, thou art to receiue by my death wealth, and by my counsaile wisdom, and I would thou wert as willing to imprint the one in thy hart, as thou wilt be ready to beare the other in thy purse: to be rich is the gift of Fortune, to be wise, the grace of God. Haue more mind on thy Bookes, then on thy bags, more desire of godlines then golde, greater affection to dye well, then to liue wantonly.

But as the Cipres tree, the more it is watred the more it withereth, and the oftner it is lopped, the sooner it dyeth: so vnbridled youth, the more it is by graue aduise counsailed, or due correction controlled,

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controled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies that Gold make it fertile.

Alasse Callimachus, when wealth commeth into the hands of youth before they can vse it, then fall they to all disorder that may be, teding that with a fork in one yeare, which was not gathered with a rake in twenty. But why discourse I with thee of worldly affaires, being my selfe going to heauen, heere Callimachus, take the key of yonder great barred Chest, where thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on the left side, with a deepe sigh and pittifull groane, gaue vp the ghost.

Callimachus hauing more minde to looke to the locke, then for a shreuding shert, the breath being scarce out of his Fathers mouth, and his body yet panting with heate, opened the Chest, where he found nothing but a Letter wriitten very faire, sealed vp with his signet of armes, with this superscription.

In finding nothing, thou shalt gaine all things.

Callimachus, although he were abashed at the sight of the empty Chest, yet hoping this Letter wold direct him to the golden Mine, he boldly opened it, the contents wherof folowed in these termes.

Wisedome is great wealth, sparing is good getting, thirst consisteth not in gold, but grace. It is better to die without money, then to liue without modesty. Put no more cloathes on thy backe, then will expell cold, neither any more meate in thy belly, then may quench hunger. Use not change in attire, nor varietie in thy diet, the one bringeth pride, the other surfets. Each vaine: void of piety: both costly, wide of profit.

Go to bed with the Lambe, and rise with the Larke: Late watching in the night breedeth vnquiet: and long sleeping in the day, vngoblines: ffly both, this as vnwholsome, that as vnhonest. Enter not into bands, no not for thy best friends: he that payeth another mans debt seeketh his own decay, it is as rare to see a rich surety, as a black Swan, and he that lendeth to all that will borrow,

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row, sheweth great good wil, but litle wit. Lend not a penny with out a pawne, for that will be a good gage to borrow. Be not hasty to marry : it is better to haue one plough going, then two Cradells : & moze profit to haue a barne filled, then a bed. But if thou canst not liue chastly, chouse such an one, as may be moze commended for humilitie, then beautie. A good hus wife is a great patrimony, and shee is most honourable that is most honest. If thou desire to bee old, beware of to much Wine. If to bee wealthie, take heede of many women : If to bee rich, shun playing at games. Long quaffing maketh a short life : Fond lust causeth drie bones : and lewd pastimes naked purses. Let the cooke bee thy Physitian, & the Chambers the Apothecaries shop : Vnderstand that for every qualme will take a receipt, and cannot make two meales, vnlesse Galen be his Gods good : shall be sure to make the Physitian rich, and himselfe a beggar : his body will neuer bee without diseases, and his purse euer without money.

Be not too lauish in giuing almes, the charitie of this countrie is God help thee : and the curtesie, I haue the best Wine in the towne for you.

Liue in the Countrie, not in the Court, where neither grasse will grow, nor mosse cleaue to thy heeles.

Thus hast thou, if thou canst vse it, the whole wealth of the world, & hee that cannot follow good counsaile, neuer can get com-moditie. I leaue thee moze then my Father left me, for hee dieing gaue me great wealth, without care how I might keepe it, and I giue thee good counsaile, with all meanes how to get riches. And no doubt, what so is gotten with wit, will be kept with warinesse, and increased with wisdom.

God blesse thee, and I blesse thee : and as I tender thy safetie, so God deale with my soule.

Callimachus was stricken into such a maze at this his Fathers last Will, that he had almost lost his former wit : and being in an extreame rage, renting his clothes & tearing his haire, hee vttered these words.

So this the nature of a Father to deceiue his Sonne, or the part of crabbed age, to delude credulous youth : Is the death
C. bed,

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bed, which ought to bee the end of deuotion, become the beginning of deceit: ah Callander, friend I cannot tearme thee, seeing thee so unkinde, & father I will not call thee, whom I finde so vnnatural.

Who so shall heare of his vngratefulnes, will rather lament thy dealing then thy death, & meruaile that a man affected outwardly with such great grauitie, should inwardly be infected with so great guile. Shall I then shew the duty of a child, when thou hast forgotten y nature of a father? No, no, for as the Torch turned downward, is extinguished with the selfe same Marc, which was the cause of his light: so nature turned to unkindnesse, is quenched by those meanes it should be kindled, leauing no branch of loue where it should no root of humanity. Thou hast carried to thy grave more gray haire, then yeres: & yet more yeres then vertues. Couldst thou vnder the image of so precise holinesse, harbour the expresse patterne of barbarous crueltie: I see now, that as the canker sooner entereth into the white Rose, so corruption doth easily creepe into the white head. Would Callimachus could as well digest thy mallice with patience, as thou didst disguise it with craft, or would I might either bury my care with thy carkasse, or that thou hadst ended thy defame with thy death. But as the hearb Moly hath a flower as white as Snow, and a roote as black as Inke, so age hath a white head, shewing pittie, but a black heart: swelling with mischief. Whereby I see that olde men are not vnlike vnto olde Trees: whose barkes seemeth to bee sound, when their bodies are rotten.

I will mourn, not that thou art now dead, but because thou hast liued so long, neither do I weepe to see thee wout breath, but to finde thee without mony. In stead of coine thou hast lest me counsaile: A politike old man, didst thou learn by experience, y an edge can be any thing worth if it haue nothing to cut, or that Miner could work wout mettals, or wisdome thrive wout wherewith? What auaieth it to be a cunning Lapidarie, and haue no stones? or a skillfull pilot, & haue no ship: or a thristie man, & haue no money: wisdome hath no mint, counsell is no coiner. He that in these daies seeketh to get wealth by wit wout friends, is like vnto him that thinketh to buy meat in y market for honesty, wout mony: which thriueth on either side so well, y the one hath a wittie head,
and

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and an empty purse, the other a Godly minde, & an empty belly.

Yea, such a world it is, y^e Gods can do nothing without gold, & who of more might: noz Princes any thing without giftes, & who of more State: noz Philosophers any thing without guilt, and who of more wisdom: For as among the Egyptians, ther was no man esteemed happie, that had not a beast full of spots, so amongst vs there is none accounted wise, that hath not his purse full of gold. And hadst thou not loued money so well, thou wouldest neuer haue liued so warely, and died so wickedly, who either burying thy treasure, dost hope to mate it in Hell, or borrowing it of the Diuell, hast rendered him the whole, the interest whereof, I feare mee, commeth to no lesse then the price of thy soule.

But whether art thou carried Callimachus, rage can neither reuince thy Fathers life, noz recouer his treasure. Let it suffice thee that he was unkinde, and thou unfortunate: that he is dead & heareth thee not, that thou art alieue and profitest nothing.

But what: did my Father thinke, that too much wealth would make mee proude, & feared not too great miserie would make mee desperate? Whiles hee was beginning a fresh to reuue his complaints, and reuile his parents, his kinsfolke assembled, who caused him to bridle his lauish tongue, although they meruailed at his piteous tale. For it was well known, to them all, y^e Cassander had more money then half the Countrie, & loued Callimachus better then his owne selfe.

Callimachus by the importunitie of his alies, repressed his rage, setting order for all things requisite for his Fathers Funeralls, who being brought with due reuerence vnto the grane, he returned home, making a short Inuentorie to his Fathers long Will. And hauing made readie mony of such moueables as were in his house, put both them and his house into his purse, resolving now with himselfe in this extremitie, either with the hazard of his labour to gaine wealth, or by misfortune to seeke death, accounting it as great shame to liue wout trauell, as grieve to be left wout treasure. And although he were earnestly entreated, as well by good profers of gentle perswasions, to weane himself fro so desolate, or rather desperate life, he wold not hearken either to his owne comodities or counsailes: for seing (said he) I am left heire to al the world,

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I meane to execute my authoritie, and to claime my lands in all places of the world. Who now so rich as Challimachus? Who had as many reuenues euery where as in his owne countrie. Thus being in a redines to depart, apparailled in all coulours, as one fit for all companies, and willing to see all countries, iourneied thre or foure daies verie deuoutly like a Pilgrinie, who Fraying out of his pathway, & somewhat wearie, not bled to such day labours, rested himselfe vpon the side of a Silver streame, euen almost in the griping of the Euening, where thinking to steale a napp, began to close his eyes.

As hee thus lay betwene slumbring and waking, hee heard one cough piteously, which caused him to start, and seeing no creature, he searched diligently in euery bush, and vnder euery shrub, at the last hee lighted on a litle Caue, where thrusting in his head, more bold then wise, hee espied an old man clad all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well nere to his knees, with him no earthlie creature, sauing onely a Mouse sleeping in a Cats care.

Duer the fier this god old man sat, leauing his head to looke in to a litle earthen vessell which stood by him. Callimachus delighted more then abashed at this strange sight, thought to see the maner of his host, befoze hee would be his guest.

This old man immediately toke out of his pot certaine rowtes, on the which he fedde hungerly, hauing no other drinck then faire water. But that which was most of all to be considered & noted, the Mouse & the Cat fell to their vittuals, being such reliques as the old man had left, yea, and that so louingly, as one would haue thought them both married, iudging the Mouse to be verie wilde, or the Cat verie tame.

Callimachus could not refraine laughter, to behold the solemne Feast, at the voice whereof, the old man arose, and demanded who was there: vnto whom Callimachus answered: Father, one that wilheth thee both greater chere, & better seruants: vnto whom he replied, shoaring vp his eyes, by his son, I account the chere good which maintaineth helth, & the seruants honest, whom I finde faithfull. And if thou neither think scozne of my companie nor my cell, enter & welcome, the which offer Callimachus accepted with great thanks

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thanks, who thought his lodging would bee better then his supper. The next morning the old man being very inquisitive of Callimachus what he was, wher he dwelt, & whether he would, Callimachus discoursed with him in perticulers, as beefore, touching his Fathers death, and despite, against whom he vttered so many bitter and burning words, as the old Hermites eares gloed to heare them, and my tongue would blister if I should vtter them.

Howeuer he added, that he was determined to seeke aduentures in strange lands, & either to fetch the golden fleece by trauaile, or sustaine the force of fortune by his owne wilfull folly.

Now Philautus, thou shalt vnderstand that this olde Hermit, which was named also Cassander, was brother to Callimachus Father, and vncle to Callimachus, vnto whom Cassander had beefore his death conueied the summe of ten thousand pound, to the vse of his sonne in his greatest extremitie and necessitie, knowing, or at the least foresæing, that his young Colt will neuer beare a white mouth without a hard bridle. Also he assured himselfe that his brother so litle tendered mony, being a professed Hermit, and so much tendered and esteemed Callimachus, being his neere kinsman, as hee put no doubt to stand to his deuotion.

Cassander this old Hermit, hearing it to be Callimachus his nephew, and vnderstanding of the death of his brother, dessembled his griefe, although he were glad to see things happen out so well, & determined with himselfe to make a cosin of his yong nephew, vntill he had bought wit with the price of woe, wherfore he assayed first to staie him from trauaile, & to take some other course more fit for a gentleman. And to the intent, said he, that I may perswade thee, giue eare to my tale. And this is the tale Philautus that I promised thee, which the Hermit sitting now in the Sun, began to vtter to Callimachus.

When I was yong as now thou art, I neuer thought to be old as now I am, which caused lustie blood to attempt those things in youth, which aking bones haue repented in age. I had one onely brother which also bore my name being both borne at one time as twins, but so farre disagreeing in nature, as had not as well the respect of the iust time, as also the certaintie & assurance of our mothers fidelitie, perswaded the world wee had one Father. It

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would very hardly haue been thought, that such contrary dispositions could well haue bene bred in one womb, or issued from ones loynes. Yet as out of one & the selfe same roote, cometh as well the wilde Olive, as the sweet, & as the Palme Persian Fig-tree beareth as well Apples as Figs, so our Mother thrust into the world at one time, the blossome of grauitie and lightnesse. We were nursed both with one teate, where my brother sucked a desire of thrust, and I of theft, which evidently sheweth, that as the breath of the Lyon ingendreth as well the Serpent as the Ant, & as the selfe same dew forceth the earth to yeeld both the darnel & wheat, or the Easterly winde maketh the blossomes to blast, & the buds to blow, so one womb nourisheth contrary wits, & one milk diuers maners, which argueth something in Nature, I know not what, to be meruailous, I dare not say monstrous.

As we grew old in yeeres, so began we to be more opposite in opinions: hee graue, I gamesome: hee studious, I carelesse: hee without mirth, and I without modestie. And verely had we resembled each other as little in fauour, as we did in fancie, or disagreed as much in shape, as we did in sence, I know not what Dedalus would haue made a labyrinth for such monsters, or what Appelles could haue coloured such mishaps. But as the Painter Tamantes could in no way expresse y^e grieue of Agamemnon, who saw his onely daughter sacrificed, and therfore drew him with a haile ouer his face, wherby one might better conceiue his anguish, then he colour it: so some Tamantes seeing vs, would be constrained with a Curtaine to shadow that deformitie, which no counterfait could portraye liuely. But Nature recompensed the dissimilitude of mindes, with a Sympathie of bodies, for we were in all parts one so like the other, that it was hard to distinguish either in speech, countenance, or height, one from the other, sauing that either carried y^e motion of his minde in his maners, & that the affects of the hart were betrayed by y^e eyes, which made vs known manifestly. For as two Rubies be they neuer so like, yet if they be brought together, one staineth y^e other: so we being close one to y^e other, it was easly to imagine by the face, whose vertue deserved most fauour: for I could neuer see my brother, but his grauitie would make me blush, which caused me to resemble the Thrush, who

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Who neuer singeth in y^e company of the Nightingale. For whilest my brother was in presēce, I durst not presume to talke, least his wisdome might haue checked my wildenes. Much like to Roscius, who was alwaies dumb when he dined with Cato. Our father being on his death bed, knew not whom to ordain his heire, being both of one age: to make both, would breed as he thought vnquiet: to appoint but one, were as he knew iniury: to diuide equalitie, were to haue no heire: to impart more to one then to the other, were parcialitie: to disherit mee of his welth, whome nature had disherited of wisdome, were against reason: to barre my brother from gold, whom God seemed to indue with grace, were flat impietie: yet calling vs before him, he vttered with watry eyes these wordes.

Were it not my sonnes, y^e Nature worketh more in mee, than Justice, I should disherite y^e one of you, who promisseth by his folly to spend all, and leaue the other nothing, whose wisdom seemeth to purchase all things. But I well know, that a bitter roote is amended with a sweet graft, & crooked trees proue good Cammocks, and wilde Grapes make pleasant Wine. Which perswadeth mee y^e thou (pointing to mee) wilt in age repent thy youthfull affectiōs, & learne to dye as well, as thou hast liued wantonly. As for thee, (laying his hand on my brothers head) although I see more than commonly in any of thy yeres, yet knowing y^e those that giue themselves to be bookish, are oftentimes so blockish, that they forget thrift: wherby y^e old Saw is verified, that the greatest Clarks are not y^e wisest men, who dig still at y^e roote while others gather the fruit, I am determined to help thee forward, least hauiing nothing, thou desire nothing, and so be accounted as no bodie. He hauing thus said, called for two bags, the one full of gold, the other stufte with writings, & casting them both vnto vs, said this: Ther my sonnes, diuide all, as betwene you it shal be best agreed, and so rendred vp his ghost with a pitifull grone.

My brother as one that knew his owne good & my humour, gaue mee leaue to chōse which bag I liked: at the choyce, I made no great curiositie, but snatching the gold let goe y^e writings, which were as I knew, Cuidēces for land, Obligatiōs for debt, to heauy
for

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for mee to carrie, who determined (as now thou doest Callimachus) to seeke adventures. My purse now swelling with a timpantie, I thought to search all Countries for a remedie, and sent many golden Angels into euery quarter of the world, which neuer brought newes againe to their maister, being either soared into heauen wher I cannot fetch them, or sunk into hel for pride, wher I meane not to follow them. This life I continued the space of fourtene yeres, vntill I had visited & viewed euery Countrey, & was a stranger in mine own: but finding no treasure to be wrapped in trauell, I returned with more vices, than I went forth with pence, yet with so good a grace, as I was able to sinne both by experience & authoritie, ble framing mee to the one, & the countries to the other. Ther was no crime so barbarous, no murther so bloody, no oath so blasphemous, no vice so execrable, but y I could readily recite wher I learned it, & by roat repeate y perticular crime of euery perticuler countrie, citie, towne, village, house, or chāber. If I met with one of Crete, I was readie to lie with him for the whetstone. If with a Grecian, I could dissemble with Lynon, I could court it with the Italian, carouse with the Dutch-man. I learned all kindes of poysons, yea, & such as were for the Popes holinesse. In Aegipt I worshipped their spotted God at Memphis, in Turkey y Mahomet, in Rome their Masse: which gaue not onely a remission for my sinnes past without penance, but also a commission to sinne euer after without preiudice. There was no fashon but fitted my backe, no fancy, but serued my turne. But now my barrall of gold which pride set abroach, Loue began to set a tilt, which in short time ranne so on the lees that the diuell daunced in the bottome, where hee found neuer a crosse. It were too tedious to vtter my whole life in this my Pilgrimage, the remembraunce wherof doth nothing but double my repentance. Then to grow to an ende, I seeing my mony wasted, my apparaille worne, my minde infected with as many vices, as my body with diseases, and my bodie with more maladies, than the Leopard with markes: hauing nothing for amends but a few broken languages, which serued me in no more stead, than to see one meat serued in diuers dishes: I thought it best to return into my native soile, wher finding my brother as farre now to exceed others in wealth, as hee did in wit, & that he

had

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had gained more by thrift, than I could spend by pride, neither enuied his state, nor pittied mine own: but opened y^e whole course of my youth, not thinking therby to recouer that of him by request, which I had lost my self by riot. For casting in my minde the miserie of the world, with y^e mischieses of my life, I determined fro^m that vnto my liues end, to lead a solitarie life in this cane, which I haue done the tearme of full forty winters: from whence, neither the earnest intreatie of my brother, nor the vaine pleasures of the world could draw mee, neither shall any thing but death.

Then my good Callimachus record with thy self the inconueni-
ences y^e come by traauiling, when on the Seas euery storme shal
threaten death, & euery calme a danger, when either thou shalt be
compelled to wor^d others as a pirate, or feare to be wor^ded of others
as a Marchant: when at all times thou must haue the back of an
Ase to beare all, & the snout of a Swine to say nothing, thy hand
on thy cappe, to shew reuerence to euery rascall, thy purse open
to be prodigall to euery Boozie, thy sword in thy sheath, not once
daring either to strike or ward, which maketh me think, that tra-
uailers are not onely framed not to commit iniuries, but also to
take them. Learn Callimachus of y^e bird Acanthis, who being bred
in the thistles, will lye in y^e thistles, & of the grasshopper, who be-
ing sprung of the grasse, wil rather die then depart from y^e grasse.
I am of this minde with Homer, that as the snail that crept out
of hir shel, was turned efts^ones into a Toad, & therby was forced
to make a stile to sit on, disdainig hir owne house: so the traual-
ler that straggleth from his owne countrie, is in short time trans-
formed into so monstrous a shape, that he is faine to alter his ma-
tion with his manners, & to liue wher he can, not wher he would.
What did Vlisses wish in the midst of all his traauiling, but one-
ly to see the smoke of his owne chimney? Did not all the Romanes
say, that he y^e wandered, did nothing else but heap sorrows to his
friends, & shame to himself: & resembled those that seeking to light
a linke, quenched a lamp, imitating the barbarous Gothes, who
thought the routes in Alexandria, sweeter then the Welsons in Bar-
barie. In my opinion it is a homely kinde of dealing, to preferre y^e
curtesie of those hee neuer knew, before the honestie of those amōg
whom he was borne: he that cannot liue with a groat in his owne
D. Country.

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Country, shall neuer intoy a Penny in another Nation. Little doest thou know Callimachus, w^h what wood trauailers are warmed, who must sleepe with their eyes open, least they be slaine in their beds, & wake with their eyes shut, least they bee suspected in their looks: & eate with their mouthes close, least they bee poisoned w^h their meates. Where, if they were welthy, they shall bee enuied, not loued: If poore, punished, not pittied: if wise, accounted espialls, if foolish, made Iudges. Euery Gentleman will bee their pere, though they be noble, & euery peasant their Lord if they bee gentle. He therfore that leaueth his owne house to seeke aduentures, is like the Quaille that forsaketh the Hallowes to eate Hemlocke, or the Flie that smunneth the Rose, to light in a Cowthard.

So Callimachus, ther will no Horse stick to the stone of Sisyphus, no grasse hang on the heeles of Mercurie, no butter cleaue on the bread of a trauailer. For as the Eagle at euery flight loseth a feather, which maketh hir bauld in hir age: so the Trauailer in euery Countrie loseth some fleece, which maketh him a beggar in his youth, by buying that with a pound, which he can not sell againe for a penny, Repentance. But why goe I about to diswade thee from that, which I my self followed, or to perswade thee to y^e which thou thy selfe fliest? My gray haire is like vnto a white Frost, thy roode blood not vnlike vnto hotte fire: so that it cannot be, that either thou shouldest follow my counsaile, or I allow thy conditions: such a quarrell hath ther alwaies been betweene the graue and the cradle, that hee that is young, thinketh the old man fond, and the old knoweth the young man to bee a foole. But Callimachus, for the towardnesse I see in thee, I must nedes loue thee, and for thy frowardnesse, of force counsaile thee, and doe in the same sort, as Phoebus did the daring boy Phaeton. Thou goest about a great matter, neither fitte for thy yeres being very young, nor thy profite beeing lest so poore, that bestrest that which thou knowest not, neither can any performe that which thou seemest to promise. If thou couest to trauaile strange countries, search y^e Maps ther shalt thou see much, with great pleasure & small paines: if to be conuersant in all courtes, read histories, wher thou shalt vnderstand both what the men haue bene, and what their manners are, & me thinketh ther must be much delight, when ther is no danger.

And

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And if thou haue any care either of the green bud, which springeth out of y^e tender stalke, or the timely fruit which is to grow of so good a roote, seeke not to kill the one, or hasten the other: but let time so worke, that grafts may be gathered on y^e tree, rather than stickes to burne. And so I leaue thee, not to thy selfe, but to him y^e made thee, who guide thee with his grace, whether thou goest as thou wouldest, or tarry at home as thou shouldst.

Callimachus obstinate in his fond conceit, was so farre from being perswaded by this old Hermit, that he rather made it a greater occasion of his pilgrimage, & with an answere betwene scoorning and reasoning, he replied thus.

Father or friend (I know not very well how to tearme you) I haue bene as attentive to heare your good discourse, as you were willing to utter it: yet me thinketh you deale maruailously with youth, in seeking by sage counsaile to put gray haire on their chins, before nature hath giuen them almost any haire on their heads: wherein you haue gone so farre, that in my opinion, your labour had bene better spent, in traouailing wher you haue not liued, than in talking wher you cannot be beloued. You haue bene a traouailer, & tasted nothing but sorrow, therefore whosoever traouileth, shall eate of the same sance: an Argument it is, that your fortune was ill, not y^e others should be as bad, & a warning to make you wise, not a warning to proue others vnforsunate. Shall a souldier that hath receiued a skar in the battaile, gine out that all warriours shall be maimed: Or the Marchant that hath lost by the seas, be a cause that no other should venture: or a traouailer that hath sustained harme by sinister fortune, or bene infected by his owne follie, diswade all gentlemen to rest at their owne home, till they come to their long home: Why then let all men abstaine from wine, because it made Alexander tipple, let no man loue a woman, for that Tarquine was banished: let not a wise man plate at all, for that a foole hath lost all: which in my minde would make such melodie, y^e we should be enforced to leaue things that were best, for feare they may be bad, and that were as fond, as not to cut ones meate wth that knife that another hath cut his finger. Things are not to be iudged by the euent, but by the end, nor traouailing to be condemned by yours or manies vnluckie successe, but by y^e common & most

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approved wisdom of those that can better shew what it is then I, and will better speake of it than you doe.

Where you alledge Vlisses, that he desired nothing so much as to see the smoke of Ithaca, it was not because he loved not to trauell, but that he longed to see his wife after his trauaile: & greater commendation brought his trauel to him then his wit: & one taught but to speake, the other what he should speake. And in this you turne the point of your owne bodkin into your owne bosome. Vlisses was no lesse esteemed for knowledge hee had of other Countreies, then for the reuenues he had in his owne, & wher in the end you seme to referre mee to the biewing of Maps, I was neuer of minde, to make my ship in a painters shop: which is like those that haue great skill in a wooden Globe, but neuer behold the skie. And hee that seeketh to bee a cunning trauailer by seeing the Maps, & an expert Astronomer, by turning the Globe, may be an Apprentise for Appelles, but no Page for Vlisses.

Another reason you bring, that trauailing is costly, I speake for my self: he that hath litle to spend, hath not much to lose; & he that hath nothing in his owne countreie, cannot haue lesse in any.

Would you haue mee spend the flower of my youth, as you doe & withered race of your age? Can the faire blood of youth creep into the ground, as it were frost bitten? no father Hermit, I am of Alexanders mind, if ther were as many worldes as ther be cities in the world, I would neuer leaue until I had scene all the worldes, & each citie in every world. Therfore to be short, nothing shall alter my mind, neither penny, nor Pater noster.

This old man seeing him so resolute, resolved to let him depart, and gaue him this farewell:

My good sonne, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pittie thee, yea & to pray for thee: but the time will come, when comming home by weeping crosse, thou shalt confesse that it is better to be at home in & caue of an Hermit, then abroad in the court of an Emperour, & that a crust with quietnesse, shall be better then Quails with vnrest.

And to & end thou maist proue my sayings as true, as I know thy self to be wilfull, take the paines to returne to this poore cell, wher thy fare shall be amended, if thou amend thy fault, & so farewell.

Calli-

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Callimachus courteously tooke his leaue, and went his way: but we will not leane him untill we haue him againe at the Cell, where we found him.

Now Philautus and Gentlemen all, suppose that Callimachus had as ill fortune as euer had any, his mind infected with his body, his time consumed with his treasure: nothing won, but that he cannot lose though he would, Misery. You must imagine (because it were too long to tell all his iourney) that he was sea sick, as thou beginnest to be Philautus, that he hardly escaped death, that he indured hunger & cold, heat without drinke, y he was intangled with women, intrapped, deceiued, that euery stole he sat on, was penicillie bench, that his robes were ragges, that he had as much neede of a chirurghion as a phisition, & that thus he came home to the Cell, & with shame & sorrow began to say as followeth.

I finde too late, yet at length, y in age ther is a certain foresight which youth cannot search, & of a kind of experience, vnto which vnripened yeres cannot come, so that I must of necessity confesse, that youth neuer raigneth well, but when age holdeth the bridle: you see (my good Father) what I would say by outward shew, & I need not tel before I haue tried, because before you told me I should finde it: this I say, y whatsoever misery happened either to you or any, the same hath chanced to me alone, I can say no more, I haue tried no lesse. The old Hermit glad to see this ragged Colt returned, yet grieued to see him so tormented, thought not to ad soluer words to augment his sharp woes, but taking him by the hand & sitting downe, began after a solemne maner from y beginning to the end, to discourse with him of his fathers affaires, even after y sort that I before rehearsed, & deliuered vnto him his mony, thinking now that misery would make him thristie, desiring also that as well for the honour of his fathers house, as his owne credit, he would returne againe to the Iland, and there be a comfort to his friends, & a reliefe to his poore neighbours, which would be more worthy than his wealth, & a fulfilling of his Fathers last will. Callimachus not a little pleased with this tale, & I think not much displeased with the gold, gaue such thanks as to such a friend appertained, & following the counsaile of his vncle, which euer af-

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for hee obeyed as a commandement, hee came to his owne house, liued long with great wealth, and as much worship as any one in Scyrum, and whether hee be now liuing I know not, but whether hee be or not, it skilleth not.

Now Philautus, I haue told this tale to this ende, not that I thinck traouailing to be ill, if it be vsed well, but that such aduice be taken, that the horse carry not his owne bridle, nor youth rule himselfe in his owne conceits. Besides that, such places are to be chosen, wherein to inhabite, that are as commendable for vertue, as buildings: where the manners are more to be marked, than the men same. And this was my whole drift, either neuer to trauell, or so to trauel, that although the purse be weakened, yet minde may be strengthened. For not hee that hath seene most countries is most to be esteemed, but he that learned best conditions: for not so much are the situation of the places to be noted, as the vertues of the persons. Which is contrary to the common practise of our traouailers, who go either for gaine, and returne without knowledge, or for fashion sake, and come home without pietie, whose estates are as much to be lamented, as their follies are to be laughed at: this causeth youth to spend their golden time without either praise or profit, pretending a desire of learning, when they onely follow loytering. But I hope our trauaile shall be better imployed, seeing vertue is the white wee shote at, not vanitie: neither the English tongue (which is as I haue heard almost barbarous) but the English manners, which as I thinck, are most precise. And to thee Philautus I beeginne to adressed my speech, hauing made an ende of my Hermits tale, and if these few precepts I giue thee be obserued, then doubt not but wee both shall learne that wee best like. And these they are.

A thy coming into England be not too inquisitiue of newes, neither curious in matters of state: in assemblies aske no question, either concerning maners, or men. Be not too lauish of thy tongue, either in causes of weight, least thou shew thy selfe an espall, or in wanton talke, least thou proue thy selfe a foole.

It is the nature of that Country to list straungers: euerie one that shaketh thee by the hand, is not ioynd to thee in heart. They thincke Italians wanton, and Grecians subtil: they will
trust

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trust neyther, they are so incredulus : but vndermine both, they are so wise. Be not quarrellous for every light occasion, they are impatient in their anger of any equall, readie to reuenge an injury, but neuer wont to proffer any : they neuer fight without prouoking, and once prouoked they neuer cease.

Be ware thou fall not into the snares of loue, the women there are wise, the men crafty : they will gather loue by thy looks, & picke thy minde out of thy hands. It shall bee there better to heare what they say, than to speake what thou thinkest : they haue long eares and short tongues, quicke to heare, and slow to utter : broad eyes, & light fingers, ready to espy, and apt to strike. Euery straunger is a marke for them to shoot at : yet thus must I say, which in no Country I can tell the like, that it is as sildome to see a straunger abused there as it is rare to see any well bled else where, yet presume not too much of the curtisies of them, for they differ in nature, some are hot, some cold, one simple, and other wily, yet if thou vse few words, and faire speeches, thou shalt command them any thing thou standest in neede of.

Touching the situation of the soyle, I haue read in my studie, which I partly beeliene (hauing no worse authour than Caesar) yet at my comung, when I shall conferre the things I see, with those I haue read, I will iudge accordingly. And thus haue I heard, that the inner part of Britaine is inhabited by such as were borne and bred in the Isle, and the Sea coast by such as haue passed thether out of Belgicke to search boates and to make war. The Country is maruellously replenished with people, and there bee many buildings, almost like in fashion to the buildings of Gallia, there is great store of cattell, the coyne they vse, is either of Brasse, or also ringes of yron, sised at a certaine waight in stead of Honey. In the inner parts of the Realme groweth Tinne, and in the sea coast groweth yron. The Brasse that they occupie is brought in fro beyond sea. The aire is more temperate in those places, than in France, and the cold lesser. The Island is in fashion thre cornered, whereof one side is towards France, the one corner of this side which is Kent, where for the most part ships arrive out of France, is in the East, and the other neathermost is toward the South : This side containeth about fve hundred miles,

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miles. Another side lieth toward Spaine, & the Sunne going down on the which side is Ireland lesse then Britaine, as is supposed, by the one half: but the cut betwene them is like the distance that is betwene France & Brittain. In the midst of this course is an Island called Man: the length of this side is, (according to the opinion of the inhabitants) seauen hundred miles. The third side is Northward, & against it lieth no land, but y^e point of y^e side butteth most vpon Germany. This they esteemed to be eight hundred miles long: & so y^e circuit of the whole Island, is two thousand miles. Of al the inhabitants, of this Isle, the Kentishmen are the ciuilest, the which country marcheth altogether vpon the sea, & differeth not greatly from the maner of France. They that dwell moze in the heart of the realme sow corne, but liue by milk & flesh, & cloath themselves in lether. All the Brigantes do die themselves with woad, which setteth a blewish coulour vpon them, & maketh them moze terrible to behold in battaile. They weare their haire long, & shauē all parts of their bodie, sauing the head & the vpper lip. Diuers other vses & customes among them, as I haue read Philautus: But whether these bee true or no, I will not say: for mee thinketh an Island so well gouerned in peace then, & so famous in victozies, so fertile in all respects, so wholesome & populous, must needes in the tearme of a thousand yeres be much better, & I beleue wee shall finde it such, as wee neuer read the like of any, vntill wee arriue ther wee will suspend our iudgements: yet do I meane at our returne fro thence to draw the whole description of the land, the customes, y^e nature of the people, the state, the gouernment, & whatsoeuer deserueth either meruaile or commendation.

Philautus, not accustomed to those narrow Seas, was moze readie to tell what wood the ship was made of, than to answere to Euphues discourse: yet betwene waking & winking, as one half sleeke & somewhat sleepe, as came in his braines, answered thus.

In faith Euphues thou hast told a long tale, the beginning I haue forgotten, y^e middle I vnderstand not, & the end hangeth not together: therfore I cannot repeat it as I would, or delight in it as I ought: yet if at our arriual thou wilt renew thy tale, I wil rubbe my memorie: in the meane season, would I were either againe in Italie, or now in England: I cannot brook these seas which prouoke
my

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my stomacke soze, I haue an appetite, it were best for me to take a nap for eury word is brought forth with a nod. Euphues replied, I cannot tell Philautus whether the Sea make thee sicke, or whether thou wast borne of the Sea, if the first, thou hast a queasie stomacke: if the latter, a wanton desire. I well beleue thou remembrest nothing that may doe thee good, nor forgettest any thing which can do thee harme, making moze of a soze than of a plaister, & wishing rather to bee cursed than cured: wherein thou agreest with those, which hauing taken a surfet, seeke the meanes rather to sleepe than to purge, or those that hauing the greene sicknesse, and are brought to deathes doze, follow their owne humors, and refuse the Physicians remedie. And such Philautus is thy disease, who pining in thine owne follie, chocest rather to perish in loue, than to liue in wisdom, but whatsoever be the cause, I with the effect may and were my friendlie care: then doubtlesse thou shalt neuer die being sea sicke, or boate being loue sick, I would the sea could as wel purge thy minde of fond conceits, as thy bodie of grosse humors. Thus ending Philautus againe began to v2ge.

Without doubt Euphues thou doest me wrong, in taking a skar in a smooth skin, thinking to stop a baine where none is opened, and to cast loue in my teeth, which I haue already spit out of my mouth, which I must needs thinke proceedeth rather for lacke of matter, than any good meaning, else wouldest thou neuer harpe on that string which is burst in my heart, and yet euer sounding in thy eares. Thou art like those that procure one to take Physick before he be sicke, and to applie a searecloth to his bodie, when he feeleth no ach, or a vomite for his surfet, when his stomacke is emptie. If euer I fall to mine old bias, I must put thee in the fault that talkest of it, seeing thou didest put me in the minde to think of it, wherby thou seemest to blow the coale which thou wouldest quench, setting kenedge wher thou desirest to haue a sharp point, unping a feather to make me flie, wher thou oughtest rather to cut my wing for feare of soaring.

Lucilla is dead, and she vpon whom I gesse thou harpest is forgotten, the one not to be redeemed, the other not to be thought on. Then good Euphues wzing not a horse on the withers with a false saddle neither imagine what I am by my thoughts, but by mine

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stone doings : so shalt thou haue mee both willing to folloſe good counsaile, & able hereafter to giue thee comfort. And so I rest halfe sleepe with the seas.

With this and were Euphues held himselfe content, but as much wearie with talke as the other was with trauaile, made a pillow of his hand, & there let them both sleepe their fill, and dreame with their fantasie, vntil either a storme cause them to wake, or their hard beds, or their iourneies end.

Thus for the space of an eight weekes Euphues & Philautus sailed on the seas, from the first shipping, betwene whom diuers speeches were vttered, which to recite were nothing necessarie in this place, & weighing the circumstances scarce expedient : what tempests they endured, what strange sight in the Element, what monstrous fishes were scene, how often they were in daunger of drowning, in feare of boarding, how wearie, how sick, how angrie, it were tedious to write, for that whosoener hath read of trauailing, or hath himselfe vled it, can sufficiently geſſe what is to bee said. And thus I leave to the iudgement of those that in the like iourney haue spent their time from Naples to England, for if I should saie more then others haue tried, I might be thought too Poeticall, if lesse, partiall.

Therefore I omit the wonders, the Rocks, the Parks, the gulfes, and whatsoener they passed or saw, least I should trouble diuerſe wth thinges they know, or may haue my selfe with thinges I know not.

Let this suffice, that they are safelie come within a ken of Dover, which the Gallie espying with a chearefull voice waking them, beganne to vtter these wordes vnto them.

Gentlemen and friends, the longest summers day hath his ending. Whiles ariueth at last, and rough windeſ in time bring the Ship to safe Road. Wee are now within foure houres sayling of the Hauen, & as you will think, of an earthly Heauen. Ponder white Cliffeſ which easilie you may perceiue, are Dover hilles, wher vnto is adioyning a strong & famous Castle, into the which Iulius Caesar did enter, where you shal view many godly monuments, both strange and auncient.

Therefore pull vp your hearts, this merrie wind will immediatly bring

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bying vs to an easie baite.

Philautus was gladd he slept so long, and was awaked in so good time, being as wearie of the Seas, as he that neuer bled them.

Euphues not sorrowfull of this good newes, began to shake his zares, & was sone apparrelled. To make short, the windes were so fauourable, the Marriners so skillfull, the way so short, that I feare me they will land, befoze I can describe the maner how, and therfoze suppose them now in Douer Towne, in the noble Isle of England, somewhat benighted, & moze apt to sleepe than sup, yet for manners sake they entertained their Maister, & the rest of the Marchants & Marriners, wher hauing in due time both recorded their traualles past, and ended their repast, euery one went to his lodging, wher I will leaue them soundly sleeping, vntill the next day.

The next day they spent in viewing the castle of Douer, the Pire, the Clifles, the Roade, and Towne, receiuing as much pleasure by the sight of auncient monuments, as by their curteous entertainment, no lesse praising the persons for their good mindes, than the place for their goodly buildings: & in this sort they refreshed themselves three or foure daies, vntill they had digested the Seas, and recovered againe their healthes, yet so warilie they behaued themselves, as they were neuer heard, either to enquire of any newes, or point at any Fortresse, beholding the Bulwarkes with a sleight and carelesse regard, but the other places of peace with admiration.

Follie it were to shew what they sawe, seeing hereafter in the discription of England, it shall most manifestly appeare.

But I will set them forthwarde in their iourney, where now within this two houres we shall finde them in Canterburie.

Trauailling thus like two Pilgrimes, they thought it most necessarie to direct their steps towardes London, which they heard was the most royall seat of the Quene of England. But first they came to Canterburie, an old Cittie, somewhat decayed, yet beautifull to beholde, most famous for a Cathedrall Church, the verie Maiestie wherof strooke them into a maze, wher they saw

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many monuments, and heard tell of greater than either they euer saw, or easily could beleue. After they had gone long, seeing themselves almost benighted, determined to make the next house their Inne, and espying in their way euen at hand, a verie pleasant garden, drew nere, wher they saw a comely old man, as bu- tie as a Bee, among his Bees, whose countenance becomized his conditions: this auncient Father, Euphues grated in this maner.

Father, if the curtesie of England be answerable to the custome of Pilgrimes, then will the nature of the countrie excuse the boldnesse of Strangers: our request is to haue such entertainment being almost tired with trauaile, not as diuers haue for acquaintance, but as all men haue for their money, which curtesie if you grant, we will euer remaine in your debt, although euery way discharge our due: & rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then y sight of your granitie. Unto whom the old man said.

Gentlemen, you are no lesse I perceiue by your maners, and you can bee no moze being but men, I am neither so vncurtous to mislike your request, nor so suspitious to mistrust your truthes, although it be no lesse perillous to be secure, than pcurish to be curious. I keepe no victualing, yet is mine house an Inne, and I an host for euery honest man, so farre as they with curtesie will, and I may with abilitie. Your entertainment shall bee as smal for cheare, as your acquaintance is for time, yet in my house you may happely finde some one thing cleanly, nothing courtly: for that wil doome prouideth things necessary, not superfluous: and age seeketh rather a modicum for sustenance, than feasts for surfets. But untill some thing may be made readie, might I be so bold as enquire your names, countries, & the cause of your pilgrimage, wherein if I shall be more inquisitiue than I ought, let my rude birth satisfie my bold request, which I will not vize as one importunate (I might say) impudent.

Euphues seeing this fatherly and friendly Sire (whom we will name Fidus) to haue no lesse inward curtesie, than outward comeliness, coniectured (as well he might) that the proffer of his bountie noted the noblenesse of his birth, being well assured, that as no Theritis could be transformed into Villes,

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So no Alexander could bee couched in Damocles. Thinking therefore now with more care and aduisement to temper his talke, least either hee might seeme foolish or curious, hee answered him in these tearms.

Good Sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, the other in granting our petition. Which great and undeserued kindnesse, though wee cannot requite with the like, yet if occasion shall serue, you shall finde vs hereafter as willing to make amends, as wee are now readie to giue thanks. Touching your demaunds, wee are not so vnwise to mislike them, or so vngratefull to deny them, least in concealing our names, it might bee thought for some trespassse, & couering our pretence, wee might bee suspected of treason. Know you then sir, that this Gentleman my fellow is called Philautus, & Euphues: hee an Italian, & a Grecian, both swozne friendes by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Iland, it was onely to glew our Cies to our Cares, that we might iustifie those things by sight, which wee haue oftentimes with incredible admiration vnderstood by hearing: to wit, the rare qualities as well of the bodie as the mind, of your most dread soueraigne and Quene, & byate of the which, hath filled every corner of the world, insomuch, as ther is nothing that moueth either more matter or more meruell then hir excellent Maiestie, which fame when we saw wout comparison, and almost aboue credite, wee determined to spend some part of our time & treasure in the English Court, where if I could finde the report but to bee true in halfe, wee should not onely think our money & trauaile well imploied, but returned with interest more than infinit. This is the only end of our comming, which wee are nothing fearefull to vtter, trusting as well to the cortesie of your Countrie, as to the equitie of our case.

Touching the Court, if you can giue vs any instruction we shal thinke the euening well spent: which procuring our delight, may no way worke our disliking.

Gentlemen (answering this old man) if because I entertaine you, you seeke to vndermine me, you offer me great discortisie: you must needs think me very simple, or your selues very

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subtill, if vpon so small acquaintance I should and were to such demaunds, as are neyther for me to utter being a subiect, nor for you to know being strangers. I keepe houses for Wives, not houses for busie bodie (pardon mee Gentlemen, you haue moued my patience) and more welcome shall a waspe bee to my honey, than a priuie enemy to my house. If the rare report of my most gracious Ladie haue brought you hither, mee thincketh you haue done very ill to chuse such a house to confirme your minds, as seemeth more like a prison than a pallace, whereby in my opinion, you meane to derogate from the worthinesse of the person by the vilenesse of the place, which argueth your pretences to sauour of mallice more than honest meaning. They vse to consult of loue in the Capitoll: of Caesar in the Senate: of our Quene in hir owne Court. Besides that, Alexander must bee painted of none but Appelles, nor engrauen of any but Lysippus, nor our Elizabeth set forth of euery one that would in duetie, which are all, but of those that can in skill, which are few: so farre hath nature overcome art, and Grace Eloquence, that the Painter draweth a haile ouer that he cannot shadow, & the Orator holdeth a paper in his hand, for that he cannot utter. But whether am I wandering, rapt farther by deuotion, than I can wade through with discretion. Cease Gentlemen, and know this, that an English man learneth to speake of men, and to holde his peace of the Gods. Enquire no farther than becometh you, least you heare that which cannot like you. But if you thincke the time long before your repast, I will finde some talke which shall breed you delight, touching my Wives.

And here Euphues brake him off, and replied, though not as bitterly as hee would, yet as roundly as hee durst, in this manner. We are not a litle soye Sir, not that we haue opened our mindes, but that wee are taken amisse, and when we meane so well, to be interated so ill: hauing talked of no one thing, vnlesse it bee of good will towards you, whom wee reuerence for age: and of duty towards your Soueraigne, whome wee meruailed at for vertue: which good meaning of ours misconstrued by you, hath bred such a distemperature in our heades, that wee are fearefull to praise hir whom all the world extolleth: and suspicious to trust you, whome aboue any in the world wee loued.

And

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And whereas your greatest argument is, the baseness of your house, mee thinke that maketh most against you, Caesar neuer reioyced more than when hee heard that they talked of his valiant exploits in simple cottages, alledging this, that a bright Sun shineth in euery corner, which maketh not the beames worse, but the place better: when (as I remember) Agesilaus sonne was set at the lower end of the table, & one cast it in his teeth as a shame, hee answered: this is the upper end where I sit, for it is not the place that maketh the person, but the person that maketh the place honorable. When it was told Alexander that hee was much praised of a Miller, I am glad (quoth hee,) that there is not so much as a Miller but loueth Alexander.

Among other tables I call to my remembrance one not long, but apt, and as simple as it is, so fit it is, that I cannot omit it for the opportunitie of the time, though I might ouerleape it for the baseness of the matter. When all the birdes were appointed to meete to talke of the Eagle, there was great contention at whose nest they should assemble, every one willing to haue it at his owne home, one preferring the nobilitie of his birth, another the stateliness of his building: some would haue it for one qualitie, some for another: at the last the Swallow sayd they should come to his nest, being commonly of filth, which all the Birds disdainig, sayd: Why: thy house is nothing else but dirt. And therefore answered the Swallow, would I haue talke there of the Eagle: for being the basest, the name of an Eagle wil make it the brauest. And so (good father) may I say of thy Cottage, which thou seemest to account of so homely, that mouing but speech of thy Soueraigne, it will be more like a Court than a cabbin, & of a prison, the name of Elizabeth will make it a pallace.

The Image of a Prince stampd in Copper goeth as currant: as a Crow may cry Aue Caesar without any rebuke.

The name of a Prince is like the sweet deaw, which falleth as well vpon low shrubs as high trees, and resembleth a true glasse, wherein the poore may see their faces with the rich: or a clere breame, wherein all may drinck that are drie, not they onely that are wealthy.

Where you adde, that wee should feare to moue any occasion touching

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touching talke of so noble a Prince, truly our reuerence taketh away the feare of suspicion.

The Lambe feareth not the Lion but the Wolfe, the Partridge dreadeth not the Eagle, but the Hawke: a true and faithfull heart standeth more in awe of his superiour whom he loueth for feare, than of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation.

Lastly you conclude, that neither art nor heart can so set forth your noble Queene as shee deserveth. I graunt it, and reioyce at it, and that is the cause of our comming to see hir, whom none can sufficiently commend: and yet both it not follow, that because wee cannot giue hir as much as shee is worthy of, therefore wee should not owe hir any. But in this wee will imitate the olde Painters in Greece, who drawing in their Tables y^e portraiture of Iupiter, were euery houre mending it, but durst neuer finish it.

And being demaunded why they began that which they could not end, they answered, in that wee shew him to be Iupiter, whome euery one may begin to paint, but none can perfect. In the lyke manner meane wee to draw in part the praises of hir, whom wee cannot thoroughly portray, & in that wee signifie hir to be Elizabeth. Who inforceth euery man to doe as much as hee can, when in respect of hir perfection it is nothing.

For as he that beholdeth the Sun steadfastly, thincking thereby to describe it more perfectly, hath his eyes so dazeled y^e hee can discern nothing, so saeth it with those that seeke meruailously to praise those that are without the compasse of their iudgements, & all comparison, that y^e more that they desire, y^e lesse they discern, & the nearer they thinck themselves in good will, the farther they finde themselves off in wisdom, thincking to measure that by an inch which they cannot reach with an ell. And yet farther, it can be neither hurtfull to you, nor hatefull to your Prince, to heare the commendation of a stranger, or to answer his honest request, who will wish in hart no lesse glory to hir than you do, although they can wish no more. And therefore mee thincketh you haue offered a little discourtesie, not to answer vs, and to suspect vs, great iniurie: hauing neither might to attempt any thing which may doe you harme, nor mallice to reueng where wee finde help.

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For mine owne part this I say, & for my friend present, the like I dare sweare, how boldly I cannot tell, how truly I know: that ther is not any one, whether hee be bound by benefite or duety, or both: whether linked by zeale, or time, or blood, or all: that more humbly reuerenceth hir Maestie, or maruaileth at hir wisdom, or praieeth for hir long prosperous and glorious raigne, than we: them whom we acknowledge, none more simple, & yet dare avow, none more faithfull. Which we speake not to get service by flatterie, but to acquite our selues of suspicion by faith: which is all that either a Prince can desire of his subject, or a vassall yeld to his soveraigne, and that which we owe to your Quene, and all others should offer, that either for feare of punishment dare not offend, or for loue of vertue will not.

Here old Fidus interrupting young Euphues, being almost induced by his talke to answer his request, yet as one neither too credulous, nor altogether mistrustfull, he replied as a friend, & so wisely as he glaunced from the Marke Euphues shot at, & hit at the last the white which Philautus set up, as shall appeare hereafter. And thus he began.

My sonnes (mine age giueth me the priuiledge of that tearme, and your honesties cannot refuse it) you are too young to vnderstand matters of state, & were you elder to know them, it were not for your estates. And therefore mee thinketh the time were but lost, in pulling Hercules shooe vpon an Infantes foote, or in setting Atlas burthen on a childes shoulders, or to bruise your backs with the burthen of a whole kingdome, which I speake not, & either I mistrust you, (for your reply hath resolved that feare) or that I mallice you (for my god will may cleare me of that fault) or that I dread your might (for your small power cannot bring me into such a folly) but y I haue learned by experience, that to reason of Kings or Princes, hath ever ben much disliked of the wise, though much desired of fooles, especially wher old men which should bee at their beads, bee too busie with the Court: and young men which should follow their booke, be too inquisitiue in the affaires of Princes. We should not looke at that we cannot reach, nor long for that we should not haue: things aboue vs, are not for vs, & therfore are princes placed vnder the Gods, & they should not

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see what they doe, and we vnder Princes that we might not enquire what they doe. But as the foolish Eagle that seeing y^e Sunne coueteth to build hir nest in the Sun, so fond youth, which viewing the gloze and gloriouines of the Court, longeth to know the secrets of the Court. But as the Eagle burneth out hir eies with that proud lust: so doth youth breake his heart with y^e p^{er}uill conceit. And as Satirus not knowing what fire was, would needs embrace it, & was burned: so these fond Satiri not vnderstanding what a Prince is, run boldly to meddle in those matters which they know not, & so sale worthily y^e heate they would not. And therefore good Euphues & Philautus, content your selues in this, that to be curious in thinges you should not enquire off, if you know the, they appertaine not vnto you, if you know them not, they cannot hinder you. And let Appelles answer to Alexander, be an excuse for me. When Alexander would needs come to Appelles shop & paint, Appelles placed him at his back, who going to his own work did not so much as cast an eye back, to see Alexanders deuises, which being well marked, Alexander said thus vnto him: Art not thou a cunning Painter, & wilt not overlooke my picture, & tell mee wherein I haue done well, & wherin ill: whom hee answered wisely yet merriely: In faith O King, it is not for Appelles to enquire what Alexander hath done, neither if hee shew it mee, to iudge how it is done, and therefore did I set your Maestie at my back, that I might not glaunce towards a kings worke, & that you looking ouer my head, might see mine, for Appelles shadowes are to be scene of Alexander, but not Alexanders of Appelles. So ought we Euphues to frame our selues in all our actions and deuises, as though the king stood ouer vs to behold vs, and not to looke what the king doth behind vs: For whatsoeuer he painteth it is for his pleasure, and we must thinke for our profite: for Appelles had his reward, though he saw not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus you being an Italian doe remember it,) who hearing his sonne inquisitiue of the Emperours life and demeanour, reprehended him sharply, saying: that it belomed not one of his house to enquire how an Emperour liued, vlesse he himselfe were an Emperour: for that y^e behauiour & vsage of so honorable personages

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ges are not to be called in question of euery one that doubteth, but of such as are their equals.

Alexander being commanded of Philip his father, to wassle in the games of Olimpia, and wered he would, if there wer a king to strue with him: wher by I haue noted (that others same to enforce) that as kings pastimes are no plaies for euery one, so their secrets, their counsailes, their dealings, are not to be either scanned or enquired off any way, vnlesse of those that are in the like place, or serue the like person. I cannot tell whether it be a Canterburie tale, or a fable in Aescop, but prettie it is, (and true in my minde) That the Foxe and the wolfe going both a filching for fode, thought it best to see whether the Lion were a sleepe or awake, least being to bold, they should speed too badde. The Foxe entering into the Binges denne (a King I call the Lion) brought word to the wolfe, that he was a sleepe, & went himself to his owne kennell, the Wolfe desirous to search in the Lions denne, that hee might espie some fault, or steale some pray, entered boldly, whom the Lion caught in palwes, and asked what hee would: The sillie Wolfe (an vnapt terme for a wolfe, yet fit, being in a Lions hands) answered, that vnderstanding by the Foxe, he was a sleepe, hee thought hee might be at libertie to suruey his lodging: vnto whom the princely Lyon, with great disdain, though little despite, (for that there can be no enuy in a King) said thus: Doeest thou thinke that a Lyon thy paince and gouernour can sleepe, though hee winke, or darest thou enquire, whether hee winke or wake? The Foxe had more craft than thou, and thou more courage (courage I will not say, but boldnesse: and boldnesse is to good, I may say desperatenesse) but you shall both well know, and to your griefes feele, that neither the wiliness of the Foxe, nor the wildnesse of the Wolfe, ought either to see or aske, whether the Lyon either sleepe or wake, be at home or abroad, dead or alive. For this is sufficient for you to know that ther is a Lion, not where hee is, or what he doth. In like maner Euphues, is the government of a Monarchie (though homely be y comparisson, yet apt it is, that it is neither the wise Foxe nor the malicious Wolfe, should venture so far, as to learne whether the Lion sleepe or wake in his denne, whether the Prince fast, or feast in y Court:

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but this should be their order to vnderstand there is a King, but what he doeth, is for the Gods to examine whose ordinance he is, not for men whose ouerser he is.

Thē how vain is it Euphues (too milde a word for so mad a minde) that the soote should neglect his office, to correct the face, or that subiects should seeke more to know what their Princes doe, than what they are: wherein they shew themselves as badde as beastes, and much worse than my Wæs, who in my conceit, though I may seeme partiall, obserue more order than they, (and if I might say so of my good Wæs) more honestie: honestie my old grandfather called that, whē men liued by law, not lust: obseruing in al things the meane, which we name vertue, and vertue we account nothing else but to deale iustly and temperately.

And if I might craue pardon, I would a litle acquaint you with the common wealth of my Wæs, which is neither impertinent to y^e matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he might heare him speake something, & consenting willingly, he desired Fidus to go forward: who now removing himselfe nearer to the hines, began as followeth.

Gentlemen, I haue for the space of these twenty yeres dwelt in this place, taking no delight in any thing, but onely in keeping my Wæs, & marking thē: & this I finde, which had I not scene, I should hardly haue beleued, that they vse as great wit by induction, & art by workmanship, as euer man hath or can, vñing betwēne themselves no lesse iustice than wisdom, and yet not so much wisdom as Hatesie: Insomuch as thou wouldest think y^e they were a kinde of people, a common welth for Plato, wher they all labour, all gather hony, flie all together in a swarme, cate in a swarme, and sleepe in a swarme: so neat and finely, that they abhorre nothing so much as uncleannesse, drinking pure & cleare water, delighting in sweete & sound Musike, which if they heare but once out of tune, they fly out of sight: and therefore are they called the Pules birdes, because they follow not y^e sound so much as the consent. They liue vnder a law, vñing great reuerence to their Elder, as to the wiser. They chuse a King, whose Wallace they frame, both byanner in shew, and stronger in substance: whom

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whome if they finde to fall, they establish againe in his Throne, with no lesse dutie than deuotion, garding him continually, as it were for feare hee should miscarry, for loue hee should not: whom they tender with such faith & fauour, that whether so euer hee flyeth they follow him, & if hee cannot flye, they carry him, whose lyfe they so loue, that they will not for his safety sick to dy, such care haue they for his health, on whom they build all their hope. If their Prince die they know not how to liue, they languish, weepe, sigh, neither intending their work, nor keeping their olde societie. And that which is most meruailous and almost incredible: if ther be any that hath disobeyed his commandements, either of purpose or vniwittingly, hee killeth himselfe with his owne King, as executioner of his owne stubbornesse. The king himselfe hath his King, which hee bleth rather for honour than punishment. And yet Euphues, albe it they liue vnder a Prince they haue their priuiledge, and as great liberties as straight lawes. They call a Parliament, wherein they consult for lawes, statutes, penalties, choosing officers, and creating their King, not by affection, but reason: not by the greater part, but the better. And if such a one by chaunce be chosen (for among men sometimes the worst speed best) as is bad, then is there such ciuill war and dissention, that vntill hee be pluckt down ther can be no friendship: & ouerthrowed, there is no enmitie, not fighting for quarells, but quietnesse.

Either one hath his office, some trimming the Honie, some working the Wax, one framing hives, another the combes, and that so artificially, that Dedalus could not with greater art or excellencie better dispose the orders, measures, proportions, distinctions, ioyntes, and circles. Diuers helu, others polish, and are carefull to doe their work so strongly, as they may resist the craft of such Drones as seke to liue by their labors, which maketh the to keepe, to watch & ward, as lining in a camp to others, & as in a court to themselves. Such a care of chastity, that they neuer ingender, such a desire of cleannesse & there is not so much as meate in all their hives. When they goe forth to worke, they marke the winde, the clouds, & whatsoeuer doth threaten either their ruine or rage, & hauing gathered out of euery flower honie, they returne loden in their mouthes, thighs, wings, and all the body, whom they that

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carried at home receiue readily, as easing their backs of so great burthens. The King himselfe not idle goeth by & doth, intreating, threatening, commanding, taking y^e counsell of a seque^r: but not lacking y^e dignitie of a prince, preferring those y^e labour in greater authoritie, & punishing those that loiter wth due severity. All which things being much admirable, yet this is is most, that they are so profitable, bringing vnto man both hony and ware, each so wholesome, y^e we all desire it, both so necessarie, y^e we cannot misse them. Where Euphues is a comon wealth, which oftentimes calling to my minde, I cannot chuse but commend aboue any that I haue either read or heard of. Whether the King is not for euery one to talke of, wher ther is such homage, such loue, such labour, y^e I haue wished oftentimes rather to be a Bee, than not to be as I should be. In this little garden with these hives, in this house haue I spent the better part of my life, yea, & the best: I was neuer busie in matters of state, but referring all my cares vnto the wisdom of graue counsaillors, & my confidence to the noble minde of my deead soueraigne & Quene, neuer asking what she dyd, but alwaies praying she may do well, not inquiring whether she might do what she wold, but thinking she would do nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I found me such quiet, that mee thinketh he which knoweth least, liueth longest: insomuch that I chuse rather to be an Hermit in a cave, than a counsellour in the Court.

Euphues perceiuing olde Fidus to speake what he thought, answered him in these short words. He is very obstinate, whome neither reason nor experience can perswade. And truly seeing you haue alleadged both, I must needs allow both. And if my former request haue bred any offence, let my latter repentance make amends. And yet this I know, that I enquired nothing that might bring you into danger, or mee into trouble: for as yong as I am, this I haue learned, that one may point at a star but not pull at it, and see a Prince, but not search him: and for mine owne part, I neuer meane to put mine hand betwene the barke and the tree, nor in matters which are not for mee to be ouer curious. The common wealth of your Bees dyd so delight mee, that I was not a little sorie, that eyther their estates haue not bene longer,

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or your leasure more, for in my simple iudgement, there was such an orderly gouernment, that men may not be ashamed to imitate them, nor you weary to keepe them.

They hauing spent much time in these discourses, were called in to supper, Philautus more willing to eate than heare their tales, was not the last that went in: where being all set downe, they were serued all in earthen dishes, all things so neate and cleanly, that they perceiued a kinde of courtly maiestie in the minde of their host, though he wanted matter to shew it in his house.

Philautus I know not whether of nature melancholy or feeling one in his bosome, spake scarce ten words since his comming into the house of Fidus. Which the old man well noting, began merrily thus to parly with him.

I Meruaile Gentleman, that all this time you haue been tongue-tied, eyther thincking not your selfe welcome, or disdaining so homely entertainment: in the one you do me wrong, for I thinke I haue not shewed my selfe strange, for y other you must pardon mee, for that I haue not to doe as I would, but as I may. And though England be no graunge, but yeldeth euery thing, yet is it heere as in euery place, all for money. And if you will but accept a willing minde in stead of a costly repast, I shall thincke my selfe beholding vnto you, and if time serue and my Bax prosper, I will make you part of a mends with a better breakfast. Philautus thus replied: I know good father, my welcome greater than any waies I can requite, & my cheere more bountifull then cuer I shall deserue, and though I seeme silent for matters that trouble me, yet I would not haue you thinck mee so foolish, that I should either disdain your company, or mislike your cheere, of both y which I thinck so well, y if time might answere my true meaning, I would excede in cost, though in curtisie I know not how to compare with you, for (without flatterie be it spoken) if the comon curtisie of England be no worse than this towards strangers, I must needs thincke them happy that trauaile into these Coasts, and the inhabitants the most courteous of all Countries.

Here began Euphues to take the tale out of Philautus mouth, and to plaie with him in his melancholy mode, beginning thus.

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NO Father, I durst sweare for my friend, y both hee thincketh himselfe welcome, & his fare good, but you must pardon a yong courtier, who in the absence of his Ladie thinketh himselfe forlorne: And this vile dogge Loue will so rankle wher hee biteth, that I feare my friends soze, will breed to a fistula: for you may perceiue that hee is not where hee liues, but where hee loues: and more thoughts hath hee in his head, than you Bees in your hines, and better it were for him to be naked among your wasps, though his bodie were all blistered, than to haue his heart stong so with affection, whereby hee is so blinded. But beleeue me Ficus, he taketh as great delight to course a cogitation of loue, as you do to vse your time with Honie. In this plight hath he bene ever since his comming out of Naples, & so hath it wrought with him (which I had thought impossible) that pure loue did make him Sea sicke, insomuch as in all my trauaile with him, I seemed to euery one to beare with mee the picture of an honest man, but no liuing person, the more pittie, and yet no soze.

Philautus taking Euphues tale by the end, and y old men by the arme, betwene grieve & game, iest & earnest, answered him thus. Euphues would die if hee should not talke of loue once in a day, & therfore you must giue him leaue after euery meale to close his stomack with loue, as w Marmalade, & I haue heard, not those y say nothing, but they that kickt ofttest against loue, are cuer in loue: yet doth he vse mee as the meane to moue the matter, and as the man to make his myrrour, hee himselfe knowing best the price of coze, not by the market folkes, but his owne footsteps. But if he vse his speech, either to make you merrie, or to put mee out of conceite, hee doth well, you must thanck him for the one, & I will thinke on him for the other. I haue oftentimes I worne, y I am as far fro loue as he, yet will he not beleeue me, as incredulous as those, who think none balde till they see his braines. As Euphues was making answere, Ficus pzeuented him in this manner.

There is no harme done Philautus, for whether you loue or Euphues iest, this shall breed no iarre. It may be when I was as yong as you, I was as idle as you (though in my opinion, there is none lesse idle than a lover.) For to tell the truth, I my selfe was once a courtier, in the daies of that most noble King of famous memorie

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memorie Henry the eight, father to our most gracious Ladie Elizabeth. Where, and with that hee paused, as though the remembrance of his old life had stopped his new speech: but Philautus itching to heare what he would saie, desired him to go forward, unto whom Fidus fetching a great sigh, said, I will. And ther againe made a full point. Philautus burning as it were, in desire of this discourse, bzged him again with great intreatie: then the old man commaunded the bozd to bee vncouered, grace beeing said, called for stoles, and sitting by the fire, vttered the whole discourse of his loue which bzought Philautus a bed, and Euphues a sleepe. And now Gentlemen, if you will giue care to the tale of Fidus it may be some will bee as watchfull as Philautus, though many as drouisie as Euphues. And thus he began with beaue countenance (as though his paines were present, not past) to frame his tale.

F Was borne in the wild of Kent, of honest parents & worshipful, whose tender cares (if the fondnesse of parents may be so termed) provided al things, euen from my verie cradel, until their graves, that might either bring mee vp in good letters, or make mee heire to great livings. I (wout arrogancie be it spoken) was not inferiour in wit to many, which finding in my self, I flattered my self, but in y^e end deceiued my self: for being of the age of xx. yeares, there was no trade or kind of life, y^e either fitted my humour or serued my turne, but the Court: thinking that place the onely meanes to climbe high and sit sure. Wherein I followed the vaine of young Souldiers, who iudge nothing sweeter then warre, till they feele the waight. I was ther entertained as well by y^e great friends my father made, as by mine owne forwardnesse, where, it being now but honie Mone, I endeououred to Court it with a grace, (almost past grace) laying moze on my back, than my friends could well beare, having manie times a bzque cloake, and a thzed bare purse. Who so conuersant with the ladies as I: who so pleasant? who moze prodigall? Insomuch as I thought the time lost which was not spent either in their companie with delight, or for their companie in letters. Among al the troupe of gallant gentlemen, I singeled out one (in whom I misliked nothing but his grauitie) that about all I meant to trust: who as wel for the good
G. quali-

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qualities he saw in mee, as the litle government he feared in me, began one night to utter these few words.

Friend Fidus (if fortune allow a tearme so familiar) I would I might live to see thee as wise, as I perceiue thee wittie, then should thy life be so seasoned, as neither too much wit might make thee proud, nor too great riot worse. My acquaintance is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that there thou catch thy fall, where thou thinkest to take thy rising. Ther belongeth more to a Courtier than brauery, which the wise laugh at: or personage, which the chaste marke not: or wit, which the most part see not.

It is sober and discret behaviour, ciuill and gentle demeanour, that in Court winneth both credit and commoditie, which counsell thy vnripened yeeres, thinke to proceede rather of the mallice of Age, than the good meaning.

To ryde well is laudable, & I like it: to runne at the tilt not amisse, & I desire it: to reuell, much to be praised, & I haue bled it: which things, as I know them all to be Courtly, so for my part, I account them necessary: for wher greatest assemblies are of noble gentlemen, ther should be y greatest exercise of true nobility. And I am not so precise, but that I esteem it as expedient in seates of armes & activitie to imploy y bodie, as in studie to wast y minde, yet so should the one bee tempered with the other, as it might seme as great a shame to be valiant and courtly without learning, as to be studious & bookish without valour.

But ther is another thing Fidus which I am to warne thee of, and if I might, to wrest thee from: not that I enuy thy estate, but that I would not haue thee forget it. Thou blest too much (a little I thinke to bee too much) to dally with women, which is the next way to doate on them. For as they y angle for the Coztois, hauing once caught him are driuen into such a litheresse, that they lose all their spirits being benumbed, so they that seeke to obtaine the good wil of ladies, hauing once a litle hold of their loue, they are driuen into such a trance, that they let goe the hold of their libertie, bewitched like those that view the head of Medusa, or the viper tied to the bough of the beech tree, which keepeth him in a dead sleepe, though he begin with a sweet number.

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I my self haue tasted new wine, & finde it to be moze pleasant than wholsome, & grapes gathered befoze they be ripe, may set the eyes on lust, but they make y^e teeth on edge, & loue desired in the bud, not knowing what the blossome were, may delight the conceite of the head, but it will destroy the contemplatine of the heart.

What I speake now is of mere good will, and yet vpon small presumption: but in things which come on the sodaine, one cannot be too wary to prevent, or too curious to mistrust: for thou art in a place, either to make thee hated for vice, or loued for vertue, and as thou reuerencest the one befoze the other, so in byzightnesse of life shew it. Thou hast good friends, which by thy lewde delights thou maist make great enemies: and heauie foes, which by thy doing well, thou maist cause to bee earnest arbiters of thee, in matters that they now canuasse against thee. And so I leaue thee, meaning hereafter to beare y^e raine of thy bydle in mine hands, if I see thee head strong, and so hee departed. I gaue him great thanks, and glad I was we were parted: for his putting loue in my minde, was like the throwing of Buglosse into wine, which increaseth in him that drinketh it a desire of lust, though it mitigate the force of drunkennesse.

I now fetching a wine glasse, that I might better haue a shoote, was prevented with ready game, which saued me some labour, but gained me no quiet. And I would gentlemen, that you could feele the like impressions in your minds at the rehearsall of mishap, as I did passions at the entering into it. If euer you loued, you haue found the like, if neuer you loue you shall tast no lesse. But hee so eager of an end, as one leaping ouer a stile befoze he come to it, desired few parentheses or digressions, or gloses, but the text, wher he himselve was coating in the margent. Then said Fidus, thus it fell out. It was my chance (I know not whether chance or destiny) that being inuited to a banquet where many ladies were, & too many by ont, as the end tried, though then too many by all, sauing that one, as I thought, I cast mine eyes so earnestly vpon hir, y^e my heart bowed hir the mistres of my loue, & so fully was I resolved to prosecute my determination, as I was earnest to begin it.

Now Gentlemen, commit my cause to your considerations, being wiser than I was then, & somewhat as I gesse elder: I was

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but in Court a novice, hauing no friend but him before rehearsed, whō in such a matter I was likelier to finde a bridle than a spur. I neuer before y^e time could imagine what loue should meane, but vsed y^e tearme as a flout to others, which I found now as a seauer in my selfe: neither knowing from whence y^e occasion should arise, nor wher I might seeke y^e remedy. This distresse I thought youth would haue worne out, by reason, or time, or absence, or if not euery one of them, yet all. But as fire getting hold in the bottome of a tree, neuer leaueth till it come to the top, or as strong poison Antydorum being but chafed in y^e hand, pearceth at y^e last the heart: so loue which I kept but low, thinking at my will to leaue, entered at the last so far, that it held me conquered. And then disputing wth my self, I plaid thus on the bit. Fides it standeth thē vpon, either to win thy loue or to weane thy affections, which choise is so hard that thou canst not tell whether the victorie will be the greater in subduing thy self or conquering hir. To loue & to line well is wished to many, but incident to few. To loue and to line well is incident to few, but indifferent to all. To loue without reason is an argument of lust: to line without loue, a token of folly. The measure of loue is to haue no meane, the end to be everlasting. Theseus had no neede of Ariadnes threede to finde the way into the Labyrinth, but to come out, nor thou of any helpe how to fall into these byakes, but to fall from them. If thou be bewitched with eyes, weare y^e eyes of a wefell in a ring, which is an enchantment against such charmes: & reason with thy self whether ther be more pleasure to be accounted amorous or wise. Thou art in the view of the whole Court, wher the iealous will suspect vpon euery light occasion, wher, of the wise thou shalt be accounted fond, and the foolish amorous.

The Ladies themselves howsoeuer they looke, wil thus imagine y^e if thou take thought for loue, y^e art but a scoule, if take it lightly, no true seruant. Besides this, thou art to be bound as it were an Apprentice, seruing seauen yeres for that, which if thou winne, is lost in seauen houres: if thou loue thine equall, it is no conquest: if thy superiour, thou shalt be enuied: if thine inferiour, laughed at. If one that is beautilfull, hir colour will change before thou get thy desire: if one that is wise, she wil overreach thee so far y^e thou shalt

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Shalt neuer touch hir: if vertuous, she will eschue such fond affecti-
on: if one deformed, she is not worthy of any affection: if she be rich,
she needeth thee not: if poore, thou needest not hir: if old, why should-
est thou loue hir: if yong, why should she loue thee.

Thus gentlemen, I fed my self with mine owne deuises, think-
ing by péece meale to cut off that which I could not diminish, for
the more I strived with reason to conquer mine appetite, the
more against reason I was subdued of mine affections.

At the last calling to my remembraunce an old rule of loue, which
a Courtier then told mee, of whom when I demaunded what was
the first thing to winne my Ladie, he answered, Oppoztunitie: as-
king what was the second, he said Oppoztunitie: desirous to know
what might be the third, he replied, oppoztunitie. Which answer
I marking, as one that thought to take mine aime of so cunning
an Archer, coniectured, that to the beginning, continuing, & ending
of loue, nothing could be more conuenient than oppoztunitie, to y
getting of the which I applied my whole studie, & wore my wittes
to the stumps, assuring my selfe, that as ther is a time when the
Hare will licke the hounds ears, & the fierce Tigresse play with
the gentle lambe: so ther was a certaine season when women are
to be wonne, in the which moment they haue neither wil to deny,
nor wit to mistrust.

Such a time haue I read a yong Gentleman found to obtaine
the lone of the Dutchesse of Millaine: such a time I haue heard
that a poore yeoman chose to get the fairest Ladie in Mantua. An-
to the which time I trusted so much, that I sold the skinne befoze
the beast was taken, reckoning without mine host, and setting
downe that in my booke as readie money, which afterwards I
found to be a desperate debt.

It chanced that this my Lady (whom although I might name for
the loue I bore hir, yet I will not for y reuerence I owe hir, but
in this story call hir Iffida) for to recreat hir mind, as also to solace
hir body, went into the Country, wher she determined to make hir
abode for the space of thre moneths, hauing gotten leaue of those
that might best giue it. And in this iourney, I found good fortune
so fauourable, y hir abiding was within two miles of my fathers

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Mansion house, my parents being of great familiaritie with the Gentleman wher my Iffida lay. Who now so fortunate as Fidas? Who so frolicke. Shee being in the Country, it was no abiding for me in Court. Wher every pastime was a plague to the mind that lived in melancholie. For as y^e Turtle hauing lost hir mate, wandereth alone, ioying in nothing but in solitarinesse, so poore Fidas in the absence of Iffida, walked in his chamber, as one not desolate for lacke of companie, but desperate.

To make short of the circumstances which hold you too long from that you would heare, and I saine utter: I came home to my Father, wher at mine enterance, supper being set on the Table, I espied Iffida, Iffida Gentlemen, whom I found before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspitiō of my follies, I, as courtly as I could, though God knowes but our selfe, at that time behaued my selfe as though nothing pained mee, when in truth nothing pleased mee. In the middle of Supper Iffida as well for the acquaintance wee had in Court, as also the curtesie she vsed in generall to all, taking a Glasse in hir hand filled with wine, dranke to mee in this wise, Gentleman, I am not learned, yet haue I heard that the Wine beareth three Grapes, the first altereth, the second troubleth, the third killeth. Of what Grape this wine is made, I cannot tell, & therefore I must craue pardon, if either this draught change you, vnlesse it be to the better, or griene you, except it be greater gaine, or dull you, vnlesse it bee your desire, which long preamble I vse to no other purpose, than to warne you from Wine hereafter, being so well counsailed before. And with that shee drinkeing, deliuered mee the glasse, I now taking heart at glasse to see hir so gamesome, as merillie as I could, pledged hir in this manner.

It is pitie ladie you want a pulpit, hauing preached so wel ouer the pot, wherein you both shew the learning which you pofesse you haue not, and a kinde of lone, which I would you had: the one appeareth by your long sermon, y^e other by the desire you haue to keepe me sober, but I will refer my answer till after supper, & in the meane season to bee so temperate, as you shall not thinke my
with

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Wit to smell of wine, although in my opinion, such grapes set rather an edge vpon wit, then abate the point. If I may speake in your case, quoth Iffida, (the glasse being at my nose) I thinke wine is such a whetstone for wit, that if it bee often set in that maner, it will quickly grinde all the Steele out, and scarce leaue a backe where it found an edge. With manie like speeches we continued our supper, which I will not repeate, least you should thinke vs Epicures to sit so long at our meat: but all being ended, wee arose, where as the manner is, thanks and curtisie being made to each other, wee went to the fire, where I boldened now without blushing, tooke hir by the hand, and thus beganne to kindle the flame which I should rather haue quenched: seeking to blow a cole, when I should haue blowen out the candle.

Gentlewoman, either you thought my wits verie short that a sip of Wine could alter me, or else yours verie sharp, to cut me off so roundly, when as I (without offence be it spoken) haue heard, that as deepe drinketh the Goose as the Gander. Gentleman (quoth she) in arguing of wits, you mistake mine, and call your owne in question. For what I say: proceeded rather of a desire to haue you in health, than of mallice to wish you harme. For you well know, that wine to a yong blood is in the spring time flaxe to fire, and at all times either vnholosome or superfluous, and so dangerous, that moze perish by a surfet than the sword.

I haue heard wise Clarkes saie, that Galen being asked what diet he vsed that he liued so long, answered I haue dronke no wine I haue touched no woman, I haue kept my selfe warme.

Now sir, if you will license mee to procede, this I thought that if one of your yeares should take a dram of Magis, whereby consequently you should fall into an ounce of loue, & then vpon so great heate take a litle coide, it were enough to cast you away, or turne you out of the way. And although I be no Physitian, yet haue I bene vsed to attend sicke persons, where I found nothing to hurt them so much as Wine, which alwaies droweth with it, as the Admant both the yron, desire of women: how hurtfull both haue ben, though you be too yong to haue tried it, yet you be old enough to beleue it. Wine should bee taken, as the dogs of Aegypt drinke water, by snatches, and so quench their thirst, and not hinder their

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their running, or as the daughters of Lyfander vsed it, who with a drop of wine take a spoonfull of water: or as y^e virgins in Rome, who drinke but their Eye full, contenting themselves as much with the sight, as with the tast.

Thus to excuse my selfe of unkindnesse, you haue made mee almost impudent, & I you, (I feare me) impatient, in seeming to prescribe a diet, wher is no daunger: in giueing a preparatiue, when the bodie is purged. But seeing all this talke came of drinking, let it end with drinking.

I seeing my selfe thus ridden, thought either she should sit fast, or else I would cast hir. And thus I replied. Ladie, you thinke to wade deepe, where the fowde is but shallow, & to enter into the secrets of the minde, when it lieth open already, wherein you vse no lesse art to bring mee in doubt of your good will, than craft to put mee out of doubt, hauing baited your hooke both with poison & pleasure, in y^e vsing the meanes of Phisicke, (wherof you so talke) mingled sweet sirups with bitter drugges. You stand in feare that Wine should inflame my Liuer, & conuert mee to a louer, truely I am framed of that mettall, y^e I can mortifie any affections, whether it be in drinke or desire, so that I haue no neede of your plasters though I must needs giue thankses for your paines.

And now Philautus, for I see Euphues begin to nod, thou shalt vnderstand, that in the middest of my reply, my Father with the rest of y^e companie interrupted mee, saying, they would sal to some pastime, which because it groweth late Philautus we will deferre till the morning, for age must kepe a straight diet, or else a sicklye life. Philautus tickled in euery veine wth delight was loth to leaue so, although not willing the good old man should breake his accustomed houre, vnto whom sleepe was the chiefeest sustenance. And so waking, Euphues, who had taken a nap, they all went to their lodging, wher I thinke Philautus was musing vpon the euent of Fidas his loue. But ther I will leaue them in their beds till the next morning.

Gentlemen & Gentlewomen, in the discourse of this loue, it may seeme I haue taken a new course: but such was y^e time then y^e it was as strange to loue, as it is now common, & then lesse vsed in the Court than it is now in the Countrey: but hauing respect to
the

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the time past, I trust you will not condemne my present time, who am inforced to sing after their plainsong y was then bled, & will follow hereafter, the Crotchets that are in these daies cunningly handled. For the mindes of louers alter with the mad modes of the Musitions: & so much are they within few yeeres changed, y we account their old weing and singing to haue so little running, y we esteeme it barbarous, & were they lining to heare our new quopings, they would iudge it to haue so much curiositie, that they would tearme it foolish.

In the time of Romulus all heades were rounded of his fashion: in the time of Caesar courled of his manner. When Cyrus lined enerie one praised the hooked nose, & when he died they allowed the straight nose. And so it fareth with loue: in times past they bled to woe in plaine termes, now in picked sentences, & hee spendeth best that speaketh wisest: euery one following the newest way, which is not euer the nearest way: some going ouer the stile when y gate is open, another keeping the right beaten path, when he may crosse ouer better by the fields.

Euery one followeth his owne fancy, which maketh diuers leape short for want of good rising, & many shote ouer for lacke of true ayme.

And to that passe it is come, that they make an Art of y which was wont to be thought naturall: And thus it standeth, that it is not yet determined, whether in loue Vlisses moze preuailed with his wit, or Paris with his personage, or Achilles with his prowesse. For euery of them hath Venus by the hand, & they are all assured and certaine to win hir heart.

But I had almost forgotten the old man, who bled not to scape compasse, whom I see with Euphues and Philautus now already in the garden ready to proceed with his Tale: which if it seeme tedious, we will breake off againe when they goe to dinner.

Fildus calling these Gentlemen by, brought them into his garden, where vnder a sweet arbour of Eglentine, the birdes recording their sweet notes, he also strained his old pipe, & thus began.
Gentlemen, yesternight I left off abruptly, and therfore I must begin in this manner.

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My father placed vs all in good order requesting either by questions to whet our wits, or by stories to try our memories, and Iftida might best there bee bold, being the best in the companie, and at all affaires too good for mee, began againe to preach in this manner. Thou art a courtier Fidas, and therefore best able to resolve any question: for I know thy wit good to understand, and ready to answer, to thee therefore I addresse my talke.

There was sometime in Sienna a Magnifico, whom God blessed with three daughters, but by three wives, and of three sundrie qualities, the eldest was very saye, but a very soles: the second meruailous wittie, but meruailous wanton: the third as vertuous as any living, but moze deformed than any that euer liued.

The noble Gentleman theyr father disputed for the bestowing of them thus.

I thinck the Gods haue giuen mee three daughters, who in their bosomes carry their dowries, insomuch as I shall not neede to disburse one mite for all their marriages: Maidens bee they neuer so foolish, yet being faire they are commonly fortunate: for that men in these dayes haue moze respect to the outward shew, than the inward substance, wherein they imitate good Lapidaries, who chuse the stones that delight the eye, measuring by value, not by the hidden vertue, but by the outward glistering, or wise painters, who lay their best colours vpon their worst counterfait.

And in this mee thinketh nature hath dealt indifferently, that a soles whom euerie one abhorreth, should haue beauty, which euery one desireth: that the excellencie of the one, might excuse the vanitie of the other: for as wee in nothing moze differ from the Gods, than when wee are soles: so in nothing doe wee come neere them so much, as when wee are amiable. This caused Helen to bee snatched vp for a Starre, and Ariadne to be placed in the Heauens, not that they were wise, but faire, fitter to adde a Maidstie in the Skie, than beare a Maidstie in earth. Iuno for all hir iealousie, beheld Io, wished to bee no Goddess, so she might bee so gallant. Loue commeth in at the eye, not at the eare, by seeing Natures workes, not by hearing womens wordes. And such affects and pleasure doth sight bring vnto vs, that

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that diners haue liued by looking on faire and beautiful pictures, desiring no meat, nor hearkning to any Musicke. What made the Gods so often to trewant from heauen, & much heere on earth, but beautie? What made men to imagine y^e the firmament was God, but beautie, which is said to bewitch the wise, & inchant them that made it. Pigmalion for beautie, loued the image of Iuodie, Appelles the counterfait of Campaspe, & none we haue heard of so senseleslie, that the name of beautie cannot either breake or bend.

It is this onely that Princes desire in their houses, Gardens, Orcharde, or beddes, following Alexander, who more esteemed y^e face of Venus, not yet finished, than the Table of the nine Muses perfected. And I am of that minde, that ther can be nothing giuen vnto mortall men by y^e immortal gods, either more noble or more necessary than beautie. For as when the counterfait of Ganymedes was shewē at a market, euery one would faine buy it, because Zeuxes had therein shewed his greatest cunning; so when a beautifull woman appeareth in a multitude, euery man is drawne to sue to hir, for that the Gods (the onely painters of beautie) haue in her exprested the art of their deitie. But I wil here rest my self, knowing that if I should runne so farre as beautie would carry me, I should soner want breath to tell hir praises, than matter to proue them, thus I am perswaded that my faire daughter shall be well married, for there is none that can or will demaund a greater iointer than beautie.

My second childe is wittie, but yet wanton, which in my minde, rather addeth a delight to the man, than a disgrace to the maide, & so linked are those two qualities together, that to the wanton without wit, is apishnesse: and to be thought wittie without wantonnesse, precisenesse. When Lais being verie pleasant had told a merrie iest: it is pittie saide Aristippus, that Lais, having so good a witte, should bee a wanton. Yea, quoth Lais, but it were more pittie that Lais should bee a wanton, and haue no good wit. Osiris King of the Aegyptians, being much delighted with pleasant conceits, would often affirme, that hee had rather haue a virgin that could giue a quicke answer that might cut him, than a milde speech that might claw. When it was objected to a Gentlewoman, that she was neither faire nor

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fortunate, and yet (quoth she) wise and well favoured, thinking it the chiefest gift that nature could bestow, to haue a fouthrowne brow, and an excellent head. It is wit that allureth, when euerie word shall haue his weight, when nothing shall proceede, but it shall either saue of a sharp conceit, or a secret conclusion. And this is the greatest thing, to conceale readie, and answere aptlie, to vnderstand whatsoeuer is spoken, and to replie as though they vnderstode nothing. A Gentleman that once loued a Lady most entirely, walking with hir in a parke, with a deepe sigh began to saie. ¶ That women could be constant, she replied. ¶ That they could not, pulling hir hat ouer hir head, why quoth the Gentleman, doth the sunne offend your eyes, yea, answered she, the sonne of your mother, which quicke and readie replies being wel marked of him, hee was inforced to sue for that which he was determined to shake off. A noble man in Sienna disposed to iest with a gentleman of meane birth, yet excellent qualities, betwixt game & earnest gan thus to salute hir.

I know not how I should commend your beautie because it is somewhat browne, nor your stature beeing somewhat too low, and of your wit I cannot iudge, no (quoth she) I beleue you, for none can iudge of wit but they that haue it: why then (quoth hee) dost thou thinke mee a foole: thought is frae my Lord (quoth she) I will not take you at your word. Hee perceiuing all outward faultes to be recompenced with inward fauour, chose this virgin for his wife. And in my simple opinion, hee did a thing both worthy his stocke and hir vertue. It is it that flourisheth when beautie fadeth: that waxeth yong when age approacheth, and resembleth the Iuie leafe, who although it be dead continueth greene. And because of all creatures the womans wit is most excellent, therefore haue the Poets sained the Muses to be women, the Pimphees the Goddesses: ensamples of whose rare wisdomes and sharp capacities, would nothing but make mee commit Idolatrie with my daughter. I neuer heard but of three thinges that argued a fine wit, inuention, conceiuing, and wering. Which haue also bene found so common in women, that were it not I should flatter them, I should thinke them singular.

When this sufficeth mee, that my second daughter shall not leade

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leade Apes in hell, though shee haue not a penny for the priest, because she is wittie, which bindeth weake things, and loseth strong things, and worketh all things, in those that haue either wit them selues, or loue wit in others.

My yongest, though no pearle to hang at ones eare, yet so precious shee is to a well disposed minde, that grace seemeth almost to disdaine Nature. She is deformed in bodie, slow of speeche, crabbed in countenance, and almost in all parts crooked, but in behaviour so honest, in prayer so deuout, so precise in all hir dealings, that I neuer heard hir speake any thing, that either concerned not good instruction or godly mirth.

Who neuer delighteth in costly apparell, but ever desireth homely attire, accounting no braverie greater than vertue: who beholding hir vgly face in a Glasse, smiling saide: This face were faire if it were turned: noting that y inward motions would make y outward fauour but counterfeit. For as the precious stone Sandaltra hath nothing in outward appearance, but y which seemeth blacke, but being broken, powreth forth beames like the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inward desire, shineth like Chrystall. And this dare I auouch, that as the Trogloditæ which digged in y filthie ground for roots, & found the inestimable stone Topason, which enriched them euer after: so hee that seeketh after my yongest daughter which is deformed, shall finde the great treasure of pietie, to comfort him during his life. Beautifull women are but like the Ermine, whose skinne is desired, whose carcase is despised, the vertuous contrariwise are then most liked when their skin is least loued.

Then ought I to take least care for hir, whom euerie one that is honest will care for: so that I will quiet my selfe with this persuasion, that euerie one shall haue a woeer shortly. Beautie cannot liue without a husband, wit will not, vertue shall not.

NOW Gentleman, I haue propounded my reasons, for euery one I must now aske you the question. If it were your chance to trauaile to Sienna, and so see as much ther as I haue told you here, whether would you chuse for your wife, the faire soule, the wittie wanton, or the crooked Saint.

When she had finished, I stood in a maze, seeing three hooks laide

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in one bap, vncertaine to answere what might please hir, yet compelled to say somewhat, least I should discredit my selfe: But seeing all were whist to heare my iudgement. I replied thus.

Ladie Iffida, & Gentlewomen all, I meane not to trauaile to Sienenna to wee Beautie, least in comming home the aire change it, & then my labour be lost: neither to seeke so far for wit, least she account me a foole, when I might spee as well neerer hand: noz to sue for vertue, least in Italy I be infected with vice: and so looking to get Iupiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to haue sent his thre daughters into England, I would thus debate with them before I would bargain with them. I loue beautie well, but I could not finde in my heart to marry a foole: for if she be impudent, I shall not rule hir: & if she be obstinate, she will rule me, and my selfe none of the wisest, me thinketh it were no good match, for two foles in one bed are too many.

What of all things setteth my fancy on edge, but I should hardly chouse a wanton, for be shee neuer so wise, if alwaies she want one when she hath me, I had as leue she would want mee too, for all my apparell I would haue my cap sit close.

Virtue I cannot mislike, which hitherto I haue honoured, but such a crooked Apostle I neuer brooked: for vertue may well satte my minde, but it will neuer seide mine eie, & in marriage, as market folkes tell mee, y husband should haue two eies, & the wife but one, but in such a match it is as good to haue no eie as no appetite.

But to answere of thre inconueniencies which I would chouse (although each threaten a mischiese) I must needs take the wise wanton, who if by hir wantonnesse she will neuer want wher shee likes, yet by hir wit she will euer conceale whom she loues, & to weare a bozne and not know it, will do mee no moze harme than to eate a flie and not see it.

Iffida I know not whether I long with mine answere, or not content with my opinion, replied in this manner. When Ficus when you match, God send you such a one as you like best, but be sure alwaies that your head be not higher than your hatte. And thus saising an excuse departed to hir lodging, which caused all the company to bzeake off their determined pastimes, leauing me perplexed.

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perplexed with an hundred contrarie imaginations.

For this Philautus thought I, that either I dyd not hit the question which shee would, or that I hit it too full against hir will: for to say the truth, wittie shee was, and somewhat merry, but God knoweth so far from wantonnesse as my selfe was from wisdom, and I as farre from thincking ill of hir, as I found hir from taking mee well.

Thus all night tossed in my bed, I determined the next day if any opportunitie were offered, to offer also my importunate service. And found the time fit, though hir minde so froward, that to thinke of it my heart throbbed, and to utter it, will bleed freshly.

The next day I comming to the gallery where shee was solitarily walking, with hir frowning cloth, as sicke lately on the sul-lens, vnderstanding my father to be gone on hunting, and all other the Gentlewomen either walked abroad to take the ayre, or not yet ready to come out of their chambers, I aduentured in one ship to put all my wealth, and at this time to open my long concealed loue, determined either to be a knight as we say, or a knitter of Caps. And in this manner I uttered my first speech.

Lady, to make a long preamble to a short sute, would seeme superfluous, & to begin abruptly in a matter of great waight, might be thought absurd: so as I am brought into a doubt, whether I should offend you with too many words, or hinder my selfe with too few.

She not staying for a longer treatise, brake mee off thus roundly.

Gentleman, a short sute is soon made, but great matters not easily graunted: if your request be reasonable, a word will serue: if not, a thousand wil not suffice. Therfore if there be any thing that I may doe you pleasure in, see it be honest, & be not tedious discourses or colours of Rhetorike, which though they be thought courtly, yet are they not esteemed necessarie: for the purest Emerald shineth brightest when it hath no oyle, and truth delighteth when it is apparelled worst. Then I thus replied.

Faire Ladie, as I know you wise, so haue I found you courteous, which two qualities, meeting in one of so rare beautie, must foretew some great maruel, and work such effect in those that either haue

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haue heard of your praise, or seene your person, that they are inforced to offer themselves vnto your seruice. Among the number of which your vassalles, I, though least worthe, yet most willing, am now come, to proffer both my life to do you good, & my liuings to be at your commaund, which franke offer proceeding of a faithfull minde, can neither be refused of you, nor misliked. And because I would cut off speeches which might seeme to sauer either of flattery or deceit, I conclude thus, that as you are y^e first, vnto whom I haue vowed my loue, so you shal be the last, requirring nothing but a friendly acceptance of my seruice, & god will for y^e reward of it.

Iffida, whose right eare began to gloue, and both whose cheekes waxed redde, either with choller or bashfulnesse, tooke mee vp thus for stumbling.

Gentleman, you make mee blush as much for anger as shame, that seeking to praise mee, & proffer your self, you both bring my good name in question, and your ill meaning into disdaine: so that thinking to present mee with your heart, you haue thrust into my handes the serpent Amphibena, which hauing at each end a sting, hurteth both waies. You fearme me faire, and therein you flatter: wise, & therein you meane wittie: curteous, which in other plaine wordes if you durst haue vttered it, you would haue named wanton.

Haue you thought mee Fidas so light, that none but I could fit your loosenesse? Or am I the wittie wanton which you harped vpon yesternight, that would alwaies giue you y^e sting in the hand? You are much deceiued in mee Fidas, & I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasant to mine. If I be amiable, I will doe those things y^e are fit for so good a face: if desordred, those thinges y^e should make me faire. And how so euer I liue, I pardon your presumption, knowing it to be no lesse common in Court, than foolish, to tell a faire tale to a foule Lady, wherin they sharpen I confesse their wits, but shew as I think small wisdom: & you among the rest, because you would be accounted courtly, haue assailed to seele y^e beine you cannot see, wherein you follow not the best Whistions, yet y^e most, who feeling the pulles, do alwaies say it betokeneth an
Ague,

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Ague, & you seeing my pulses beate, pleasantly iudge me apt to fall into a soles feuer, which least it happen to shake mee hereafter, I am minded to shake you off now, vntill but one request, where I should seeke off to reuenge, that is, that you neuer attempt by word or writing to sollicite your sute, which is no more, pleasant to mee, than the wringing of a straight shew.

When he had vttered these bitter words, he was going into his chamber: but I that now had no state of my self, began to stay him, and thus againe to reply.

I perceiue Iffida, that where the streame runneth smoothest, the water is deepest, and where the least smoake is, there to be the greatest fire: and wher the mildest countenance is, there to be the melancholiest conceits, I sweare to thee by the Gods, & there he interrupted me againe in this manner.

Thus, the more you sweare, the lesse I beleue you, for that it is a practise in loue, to haue as litle care of their owne oathes, as they haue of others honours, imitating Iupiter, who neuer kept oath he swore so Iuno, thinking it lawfull in loue to haue as small regard of religion, as he had of charitie. And because I will not shew you with belates, nor that you should comfort your selfe with strait take this for a flat answere, that as yet I meane not to loue any, & if I doe, it is not you, & so I leaue you. But once againe, I stated his steppes being now thoroughly healed, as wel with loue as with choller, & thus I thundered.

If I had vsed the policie of Hunters doe, in catching of Hiena, it might be also I had now won you: but comming of the right side, I am entangled my selfe, & had it been on the left side, I should haue intragled thee. Is this the guerdon for good wil, is this the corte-
se of Ladies, the life of Courtiers, the sowe of louers? Ah Iffida little dost thou know the force of affection, and therefore thou re-
wardest it tightly, neither shewing curtisie like a louer, or giue-
ing thanks like a Ladie. If I should compare my blood with thy
birth, I am as noble: if my wealth with thine, as rich: if confer
qualitie, not with inferior: but in good will as far above thee.

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as thou art beyond me in pride.

Doest thou disdain mee because thou art beautifull? Why, colours fade, when curtesie flourisheth. Doest thou reiect me for that thou art wise? Why, wit hauing tolde all his cardes lacked many a pace of wisdom. But this is incident to women, to loue those that least care for them, & to hate those that most desire them, making a flacke of that which they should vse for a stomacher.

And seeing it is so, better lost they are with little grudge, than found with much griefe, better sold for sorrow, than bought for repentance, & better to make no account of loue, than an occupation: Where all ones seruice be it neuer so great, is neuer thought enough, when weare it neuer so little, it is too much. When I had thus raged, she thus replied.

Fi thus, you goe the wrong way to the woode, in making a gappe when the gate is open, or in seeking to enter by force, when your next way lyeth by fauour. Wherein you follow the humour of Ajax, who losing Achilles shelde by treason, thought to winne it againe by rage: but it fell out with him, as it doth commonly with all those that are cholerike, that he hurt no man but himselfe, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet seemelie it is, that your anger is like the wrangling of children, who when they can not get what they would haue by play, they fall a crying, and not unlike the vse of foule gamesters, who hauing lost the maine by true iudgement, think to face it out with a false oath, & you missing of my loue, which you required in sport, determine to get it by spite. If you haue a commission to take by ladies, let mee see it: if a priuiledge, let mee know it: if a custome, I meane to breake it.

You talk of your birth, when I know there is no difference of bloods in a balon, & as little doe I esteeme those that boast of their auncestours, and haue themselves no vertue, as I do of those that cracke of their loue, and haue no modestie. I know nature hath prouided, and I thinke our lawes allow it, that one may loue when they see their time, not that they must loue when others appoint it.

Whereas you bring in a rabble of reasons, as it were to binde me against my wil, I answere, that in all respects I thinke you

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you so far to excell me, that I cannot finde in my heart to match with you. For one of so great good will as you are, to encounter wth one of such pride as I am, were neither commendable nor convenient, no more then a patch of Iustian in a Damaske coate.

As for my beautie and wit, I had rather make them better than they are, being now but meane by vertue, than worse than they are, which would then be nothing by loue.

Now whereas you bring in (I know not by what p^{ro}se, for I thinke you were neuer so much of womens counsellis) that there women best like, wher they be least beloued, then ought they more to pittie vs, not to appresse vs, seeing we haue neither free will to chuse, nor fortune to enioy. The Fidiis, since your eies are so sharp, that you cannot onely looke through a milstone, but cleane through the minde, & so cunning that you can leuel at the dispositions of women whom you neuer knew, mee thinketh you should vse the meane, if you desire to haue the end, which is to hate those whom you would faine haue to loue you, for this haue you set for a rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might steepe to your rule, I pray you begin to hate mee, that I may loue you.

Touching your losing and finding, your buying and selling, it much killeth not, for I had rather you should lose mee, so you might neuer finde me againe, than finde me, that I should thinke my selfe lost: & rather had I be sold of you for a peny, than bought for you with a pound. If you meane either to make an art or an occupation of loue, I doubt not but you shall finde worke in the Court sufficient: but you shall not know the length of my scote, untill by your cunning you get commendation.

A phrase now there is which belongeth to your Shop worde, that is, to make loue, and when I shall heare of what fashion it is made, if I like the patterne, you shall cut mee a partlet, so as you cutte it not with a paire of left handed sheeres. And I doubt not though you haue marred your first loue in the making, yet by the time you haue made three or foure loues, you wil proue an expert workman: for as yet you are like the Tailors boy, who thinketh to take measure befoze he can handle the sheeres.

And thus I protest vnto you, because you are but a yong beginner

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that I will help you to as much custome as I can, so as you will promise me to sow no false stiches, & whē mine old loue is woone threed bare, you shall take measure of a new.

In the meane season do not discourage your self, Appelles was no good painter the first day: for in euery occupation one must first indeauour to begin: He that will sell Lawne, must learne to fold it, & he that will make loue, must first learne to court it.

As shee was in this veine very pleasant, so I thinke she would haue been very long, had not y Gentlewomen called hir to walk, being so faire a day: then taking hir leaue very curteously shee left him alone, yet turning againe she said: Will you not man vs Ercus being so proper a man? Des quoth I, & without asking to, had you been a proper woman. Then smiling shee said: you should finde me a proper woman, had you bene a proper wo:keman. And so shee departed.

Now Philautus and Euphues, what a trancke was I left in, who betwayling my loue, was answered with hate: or if not with hate, with such a kinde of heate, as almost burnt the verie bowels within mee: What greater discourtesie could there possible rest in the minde of a Gentlewoman, than to so many nippes, such bitter girdes, such disdainfull glikes, to answere him that honoured hire? What crueltie moze vniust for so comely a Ladie, than to spur him that galloped, or to let him bleed in y hart, whose veine she should haue staunched in the liuer? But it fared with me as with y hearbe Basil, the which the moze it is crushed, the sooner it springeth: or the Rew, which the oftner it is cut, the better it groweth, or the Poppie, which the moze it is trodden to the soote, the moze it flourisheth. For in these extremities, beaten as it were to the ground with disdain, my loue reacheth to the top of the house with hope, not vnlike vnto a tree which though it be often felled to the hard roote, yet it buddeth againe and getteth a top.

But to make an end both of my tale & my sorowes, I will proceed, onely crauing a litle patience, if I fall into mine old passions. With that Philautus came in with his spoke, saying: In faith Ercus me thinketh I could neuer be weary in hearing this discourse, & I feare me the end will be too soone, although I feele in my selfe the impression of thy sorowes.

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Dea, quoth Euphues, you shall finde my friend Philautus so kinde hearted, that befoze you haue done, hee will be further in loue with hir than you were: for as your Lady saide, Philautus will be bound to make loue as warden of that Occupation. Then Fidus: Well, God grant Philautus better successe than I had, which was too badde. For my father being returned from hunting, & the Gentlewomen from walking, the table was couered, and wee all sat downe to dinner, none moze pleasant than Iffida, which would not conclude hir mirth: and I not melancholie, because I would couer my sadnesse, least either she might think mee to doat, or my father suspect mee to desire hir. And thus wee both in table talke began to rest. She requesting mee to be hir carner, & I not attending wel to that she craued, gaue hir Salt, which when she receaued, she gan thus to reply.

In soth Gentleman, I selborne eate Salt for feare of anger, & if you giue mee in token that I want wit, then will you make mee cholericke befoze I eate it: for women be they neuer so foolish, would euer be thought wise.

I staied not long for mine answer, but as wel quickned by hir former talk, as desirous to cry quittance for hir present tongue, sayd thus. If to eate store of Salt cause one to fret, & to haue no Salt signifie lacke of wit, then do you cause mee to meruaile, that eating no Salt you are so captious, and louing no salt you are so wise, when in deede so much witte is sufficient for a woman, as when she is in the raine, can warne hir to come out of it.

You mistake your aime (quoth Iffida) for such a shower may fall, as did once into Danaes lap, & then that woman were a foole that would come out of it: but it may be your mouth is out of tast, therefore you were best season it with salt. In deed (quoth I) your answers are so fresh, that without Salt I can hardly swallow them. Many nips were returned that time betwene vs, and some so bitter, that I thought the to proceed rather of mallice to worke despiight, than of mirth to shew disport. My father very desirous to heare questions asked, willed mee after dinner to vse some deuinaund, which after grace I dyd in this sort.

Lady Iffida, it is not unlikely but that you can answer a question as wisely, as the last night you asked one wilily, and I trust

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you will bee as readie to resolue any doubt by intreaste, as I was by commandement. There was a Lady in Spaine, who after the decease of hir Father, had three sutors (and yet neuer a good Archer) the one excelled in all gifts of the body, insomuch that there could be nothing added to his perfection, and so armed in all points, as his very looks were able to pearce the heart of any Lady, especially of such a one, as seemed hir selfe to haue no lesse beautie than shee had personage. For that as betwene the similitude of manners, there is a friendship in euery respect absolute: so in the composition of the body, there is a certaine loue ingenerated by ones looks, where both the bodies resemble each other, as women both in one Lome.

The other had nothing to commend him but a quicke wit, which he had alwaies so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight to his Lady, who was no lesse witty than hee, that you would haue thought a marriage to bee solemnized, before the match could be talked of. For there is nothing in loue more requisit or more delectable, than pleasant & wise conference, neither can there arise any stormes in loue, which by wit is not turned to a calme.

The third was a Gentleman of great possessions, large reuenues, full of money, but neither the wisest y^e euer enioyed so much, nor the propprest y^e euer desired so much: he had no plea in his sute but guilt, which rubbed well in a hot hand, is such a grease as wil supple a very hard heart. And who is so ignorant, y^e knoweth not gold to be a key for euery lock, chiefly with his Lady, who hir selfe was well stored, and as yet infected with a desire of more, that she could not but lend a good countenance in this match.

Now Lady Iffida, you are to determine this Spanish bargaine, or if you please we will make it an English controuersie, supposing you to bee the Lady, and three such Gentlemen to come vnto you a wooing, in faith, who should bee the spider.

Gentleman (quoth Iffida) you may answer your own questiō by your owne argument if you wold, for if you conclude the Lady to be beautifull, witty, and wealthie, then no doubt shee will take such a one as should haue comeliness of body, sharpnesse of wit, and store of riches: Otherwise I would condemne that wit in hir,
which

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Which you seeme so much to commend, his selfe excellling in three qualities, he should take one, which was indued but wth one: in perfect loue the eye must be pleased, the eare delighted, the heart comforted: beauty causeth the one, wit the other, wealth the third.

To loue onely for comelinesse were lust: to like for wit onely, madnesse: to desire chiefly for goods, couetousnesse: & yet can ther be no loue without beauty, but wee loath it, no without wit, but wee scorne it: no without riches, but wee repent it. Euery floure hath his blossome, his saueur, his sap: and euery desire should haue to feed the eye, to please the wit, to maintaine the rote.

Ganimides may cast an amiable countenance, but that feedeth not: Vissles tell a wittie tale, but that satteth not: Cræsus bring bags of gold, and that doth both: yet without the aide of beautie wee cannot bestow it, and without wit, he knows not how to vse it. So that I am of this minde, there is no Lady but in his choice will be so resolute, that either she will liue a virgin, till she haue such a one, as shall haue all these three properties, or else dye for anger, if she match with one that wanteth any of them.

I perceiuing him to stand so stiffly, thought if I might, to remoue him from thence, and replied agayne.

Lady, you now thinke by policy to start, wher you bound me to answer by necessity, not suffering me to ioyne three floures in one Rosegay, but to chuse one, or else to leaue all. The lyke I must craue at your hands, that if of force you must consent to any one, whether would you haue the proper man, the wise, or the rich.

She as not without an answer, quickly requited me.

Although there be no force, which may compell mee to take any, neither a proffer whereby I may chuse all, yet to answer were you flatly, I would haue the wealthiest, for beautie without riches goeth a begging, & wit without wealth, cheapeneth all things in the faire, but buyeth nothing. Cruelly Lady (quoth I,) either you speake not as you thinke for you be farre over-shot, for mee thinketh that he that hath beautie shall haue money of Ladies for almes, & he that is wittie will get it by craft: but the rich hauing inough, and neyther loued for shape nor sence, must either keepe his gold for those he knowes not, or spend it on them that care not. Well answered Iphida, so many men,

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so many mindes, now haue you my opinion, you must not think for
wring mee for it, for I had rather bee as all women are, obstinate
in mine own conceit, than apt to be brought to others constructions.

My father liked his choice, whether it were to flatter him, or for
feare to offend him, or that he loued more himselfe better than ei-
ther wit or beautie. And our conclusions thus ended, she accom-
panied with his Gentlewomen, and other his seruants, went to
his Uncles, hauing tarried a day longer with my father than she
appointed, though not so many with mee, as she was welcome.

Ah Philautus, what torments didst thou thinke poore Fidos endur-
ed, who now self the flame euen to take full hold of his hart, and
thinking by solitarinesse, to driue away melancholy, and by ima-
gination to forget loue. I laboured no other wise than he that to
haue his horse stand still, pricketh him with the spur, or he that
hauing sore eyes rubbeth them with salt water. At the last with
continuall abstinence from meat, from company, from sleepe, my
body began to consume, and my head to wax idle, in so much that
the substance which perforce was thrust into my mouth, was neuer
digested, nor the fatke which came from my adde braines liked:
for euer in my slumber, mee thought Iphida presented hir self, now
with a countenance pleasant, and merry, straight waies with a
colour full of wrath and mischief.

My father no lesse sorrowfull for my disease, than ignorant of
the cause, sent for diuers Physicians, among the which, there came
an Italian, who feeling my pulses, casting my water, and marking
my looks, commanded the chamber to be boyed, and shutting the
dore, applied this medicine to my maladye. Gentleman, there is
none y can better heale your wound than he that made it, so that
you should haue sent for Cupid, not Aesculapius, for although they
bee both Gods, yet will they not meddle in each others office. Ap-
pelles will not go about to amend Lyfippus carving, yet they both
wrought Alexander: nor Hippocrates busie himselfe with Quide
Art, and yet they both described Venus. Your humour is to be
purged, not by Apothecaries confections, but by the following of
good counsell.

You are in loue Fidos, which if you coner in a close chest, will
burne every place, be sure it burne the locke, for as wee know by
phi

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Whiske, that poyson will dispearce it self into every veine before it part the heart: so I haue heard by those that in loue could say somewhat, that it maineth euery part before it kill the liuer. If therfore you wil make me priuy to all your deuises, I wil procure such meanes, as you shall recover in short space, other wise if you seeke to conceale the partie, and increase your passions, you shall shorten your life & so lose your loue, for whose sake you liue.

When I heard my Whisition so pat to hit my disease, I could not dissemble with him least he should bewray it, neither would I, in hope of remedy.

Unto him I discoursed the faithfull loue which I bore to Iffida, and described in euery perticular, as to you I haue done. Which he hearing, procured within one day Ladie Iffida to see me, telling my Father that my disease was but a consuming feauer, which he hoped in short time to cure.

When my Lady came, and saw me so altered in a moneth, wasted to the hard bones, more like a ghoast than a liuing creature, after many words of comfort (as women want none about sicke persons) when shee saw opportunitie, she asked mee whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus answered.

Ladie, to dissemble with the world when I am departing from it, would profit me nothing with man, & hinder me much with God, to make my death bed the place of deceit, might hasten my death and increase my danger.

I haue loued you long, and now at length I must leaue you, whose hard heart I will not impute to discourtesie, but destiny, it contenteth mee that I died in faith, though I could not liue in fauour, neither was I euer more desirous to begin my loue, than I am now to end my life. Things which cannot be altered, are to bee borne, not blamed: follies past are sooner remembered than redressed, and time past may well be repented, but neuer recalled. I wil not recount the passions I haue suffered, I thinke the effect shew them, and now it is more behouefull for me to fall to praying for a new life, than to remember the old: yet this I adde (which though it merit no mercy to saue, it deserueth thanks of a friend) that onely I loued thee, and liued for thee, and now die for thee.

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And so turning on my left side, I fetched a deepe sigh.

Iffida the water standing in hir eyes, clasping my hands in hers, with a sad countenance answered mee thus.

My god Fidus, if the increasing of my sorrows might mitigate the extremitie of thy sicknesse, I could be content to resolve my selfe into teares, to rid thee of trouble, but the making of a fresh wound in my bodie, is nothing to the healing of a festered soze in thy bowels: for that such diseases are to be cured in y^e end by the meanes of their originall. For as by Wasll the Scorpion is ingendered, & by y^e meanes of the same hearbe destroyed: so loue which by time & fancy is bred in an idle bzaime, is by time & fancy banished from the heart: or as the Salamāder, which being a long space nourished in y^e fire, at the last quenchem it: so affection hauing take hold of the fancy, & liuing as it were in the minde of the louer, in tract of time altereth & changeth the heat, & turneth it to chilnesse.

It is no small grieffe to me Fidus, that I should be thought to be the cause of thy languishing, and cannot be remedy of thy disease. For vnto thee I will reueale moze than either wisdome would allow, or my modestie permit.

And yet so much as may acquite mee of vngratitude towardees thee, & rid thee of the suspicion conceaued of mee.

So it is Fidus and my god friend, that about a two yeres past, there was in Court a Gentleman, not vnknowne to thee, nor I thinke vnbeloued of thee, whose name I will not conceale, leaſt thou shouldest either thinke mee to forge, or him not worthy to be named.

This gentleman was called Thirus, in al respects so well qualified, as had he not been in loue wth mee, I should haue been enamoured of him. But his hastinesse preuented my heate, who began to sue for that which I was readie to offer: whose swete Tale although I wished it to be true, yet at the first I could not beleue. For that men in matters of loue, haue as many waies to deceiue, as they haue words to offer.

I seemed straight laced, as one neither accustomed to such lutes, nor willing to entertaine such a seruant, yet so warily, as putting

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ting him from mee with my litle finger, I drew him to mee with my whole hand. For I stood in a great mammerring how I might behaue my self, least being too coy, he might thinke me proud, or being too much curtesie, he might iudge me wanton. Thus long time I held him in a doubt, thinking therby to haue iust triall of his faith, or plaine knowledge of his falshood. In this maner I lead my life almost one yeare, untill wth often meeting & diuers conferres, I felt my selfe so wounded, that though I thought no heaven to my hap, yet I liued as it were in hell till I had enioyed my hope. For as the tree Ebenus though it no way be set in a flame, yet it burneth with sweet saouours: so my minde, though it could not be fired, for that I thought my self wise, yet was it almost consumed to ashes with pleasant delight and sweet cogitations, insomuch that it sared with mee as it doth with the trees stricken with thunder, which hauing the barkes sound, are brused in the body: for finding my outward parts without blemish, looking into my mind, could not see it without blowes.

I now perceiuing it high time to vse the Phisition, who was alwaies at hand, determined at the next meeting to conclude such a faithfull & inuiolable league of loue, as neither the length of time, nor the distaunce of place, nor the threating of friends, nor the spight of fortune, nor the feare of death, should either alter or diminish: which accordingly was then finished, & hath hither to been truely fulfilled. Thirsus as thou knowest, hath euer since been beyond y^e seas, the remembrance of whose constancy, is the onely comfort of my life: neither doe I reioyce in any thing more than in y^e faith of my good Thirsus.

Then Fidus I appeale in this case to thy honestie, which shall determine of mine owne honour. Wouldest thou haue me inconstant to mine old friend, & faithfull to a new? Knowest thou not y^e as the Almond tree beareth most fruit when it is old, so loue hath greatest faith when it groweth in age. It falleth out in loue as it doth in Wines, for the yong Wines bring the most wine, but the old the best: so tender loue maketh greatest shew of blossomes, but tried loue bringeth forth sweetest iuice.

And yet I will say thus much, not to adde courage to thy attempts, that I haue taken as great a delight in thy company as euer

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I did in any (my Thirfus onely excepted) which was the cause that oftentimes I would either by questions moue thee to talke, or by quarels incense thee to chollar, perceiuing in thee a wit and wera-ble to my desire, which I thought thoroughly to whette by some discourse. But wert thou in comelinesse Alexander, & my Thirfus Thurlites, wert thou Vlisses, he Midas, thou Cræsus, hee Cordus, I would not forsake him to haue thee, no, not if I might thereby pro-long thy life, or saue mine owne: so fast a roote hath true loue ta-ken in mine heart, that the more it is digged, the deeper it grow-eth: the oftner it is cut, the lesse it bleedeth: and the more it is lo-den, the better it beareth.

What is ther in this vile earth, that more commendeth a woman than constancy? It is neither his wit, though it bee excellent, y^e I e- steeeme: neither his birth, though it bee noble: nor his bringing vp, which hath alwaies been courtly: but onely his constancy and my faith, which no torments, no tyrant, no death shal dissolue. For ne-uer shall it be said, that Iffida was false to Thirfus though Thirfus bee faithlesse (which the Gods fend to Iffida).

For as Amulus the cunning painter, so portraied Minerva, that which way so euer one cast his eyes, shee alwaies beheld him: so hath Cupid so exquisitely drawen the image of Thirfus in my heart, that what way so euer I glance, mee thinketh hee looketh stedfastly vpon mee: in so much that when I haue seene any to gaze on my beauty (simple god wot though it be) I haue wished to haue y^e eye of Augustus Cæsar, to dim their sights, wth the sharp & scorch-ing beames. Such force hath time & triall wrought, that if Thirfus should die, I would be buried wth him: imitating the Eagle, which Sesta a virgin brought vp, who seeing the bones of the virgin cast into the fire, threw himselfe in with them, and burnt himselfe with them. Or Hippocrates Twins, who were bozne together, laughed together, wept together, and died together.

For as Alexander would be ingraued of no one man in a pretious stone but onely of Pergoteles: so would I haue my picture impri-ated in no heart, but in his, by Thirfus.

Consider with thy selfe Fidus, that a faire woman without con- stancie, is not vnlike vnto a græne tree without fruit, resembling the counterfait that Praxitiles made for Flora, befoze the which

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It one stood directly, it seemed to weape, if on the left side to laugh, if on the other side to weape: where hee noted the light behaviour of hir, which could not in one constant shadow be set downe.

And yet for the great good will thou bearest mee, I cannot reject thy service, but I will not admit thy loue. But if either my friends, or my selfe, my goods, or my good will, may stand thee in stead, vse mee, trust mee, command mee, as far forth as thou canst with modestie, and I may graunt with mine honour.

If to talke with mee, or continually to be in thy company, may in any respect satisfie thy desire: assure thy selfe I will attend on thee as diligently as thy Purse, and be more carefull for thee than thy phisition. More I cannot promise without breach of my faith, more thou canst not aske, without the suspicion of folly.

Where Fidus take this Diamond, which I haue heard old women say to haue bene of great force against idle thoughts, vain dreams, & frantick imaginations, which if it doe thee good, assure thy selfe it can do thee no harme, & better I thinke it against such inchaunted fantasies, than either Homers Moly, or Plinies Centaurio.

When my Lady had ended this strange discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I lay as it had been in a Trance, mine eyes almost standing in my head without motion, my face without colour, my mouth without breath, insomuch that Iffida began to scrich out and call company, which called mee also to my selfe: and then with a faint and trembling tongue I vttered these words.

Lady, I cannot vse as many words as I would, because you see I am weake: nor giue so many thanks as I should, for that you deserue infinit. If Thirsus haue planted the vine, I will not gather the grapes: neither is it reason, that he hauing sown with paine, should reape the pleasure. This sufficeth me, and delighteth me not a little, that you are so faithfull, and hee so fortunate. Yet good Lady, let mee obtaine one small sute, which derogating nothing from your true loue, must needs be lawfull, that is, that I may in this my sicknesse enjoy your company, and if I recover, be admitted as your seruant: the one will hasten my health, the other prolong my life. Shee courteously graunted both,

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and so carefully tended mee in my sickness, that what with his merry sport, and good nourishing, I began to gather up my strength, and in short time to walke into a gallerie neere adioyning vnto my chamber, wher she disdained not to leade me, and so at all times to vse me, as though I had been Thirsus. Euery euening she would put forth some pretty question, or utter some merry conceit to driue me from melancholy. Ther was no broth y^e would downe but of his making, no meate but of his dressing, no sleepe enter into mine eyes, but by his singing, inasmuch as she was both my nurse, my cooke, and my physician. Being thus by him for the space of one moneth cherished, I waxed stronge, as though I had neuer bene sicke.

NOW Philautus iudge not partially, whether was she a Ladie of greater constancie towardes Thirsus, or curtesie towardes mee.

Philautus thus answered. Now surely Fidas, in my opinion, she was no lesse to be commended for keeping his faith inuiolable, than to be praised for giuing such almes vnto thee: which good behauiour differeth far from the nature of our Italian dames, who if they be constant, they despise all other, that seeme to loue them.

But I long yet to heare the end, for mee thincketh a matter begun with such heate, should ende with a bitter colde.

Philautus, the ende is short and lamentable, but as it is, haue it.

Shee after long recreating of his selfe in the Countrey, repaired againe to the Court, and so did I also, wher I liued (as the Elephant doth by aire) with the sight of my Lady, who euer vsing mee in all her secrets, as one that shee most trusted. But my loyes were too great to last, for euen in the middle of my blisse, there came tidings to Iffida, that Thirsus was slaine by the Turkes, being then in pay with the king of Spaine, which battaile was so bloody, that many Gentlemen lost their lines.

Iffida so distraught of his wits wth this newes, fel into a phrensie, hauing nothing in his mouth but alwaies this, Thirsus slaine, Thirsus slaine: euer doubting this speech, with such pittifull cries and scratches as it would haue mowed the souldiours of Vlisses to sorrow. At the last by good keeping, and such meanes as by Physicke was:

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was provided, she came againe to hir selfe, vnto whome I writ many letters, to take patiently the death of him, whose life could not be recalled: diuerse she answered, which I will shew you at my better leasure. But this is most strange, that no sute could allure hir againe to loue, but euer she liued all in blacke, not once comming where she was most sought for: But within the tearme of five yers she began a little to listen to mine olde sute, of whose faithfull meaning she had such triall, as she could not thinck that either my loue was builded hypon lust or deceit.

But destinie cut off my loue by the cutting off hir life, for falling into a hot pestilent feauer she dyed, and how I toke it I meane not to tell: but forsaking the court presently, I haue here liued euer since, and so I meane, vntill death call me.

NOW Gentlemen, I haue helde you too long, I feare mee, but I haue ended at the last. You see what loue is, begun wth griefe, continued with griefe, ended with death. A paine full of pleasure, a ioy replenished with misery, a heauen, a hell, a god, a diuell, and what not that either hath in it sence or sorrow: Whether the daies are spent in thoughts, the nights in dreames, both in daunger, eyther beguiling vs of that wee had: or promising vs that wee haue not. Full of iealousie without cause, and boide of feare whē there is cause: & so many inconueniencies hanging vpon it, as to reckon them all were infinite, and to tast but one of them, intollerable.

Yet in these daies it is thought signes of a good wit, & the only vertue peculiar to a courtier: For Loue they say is in yong Gentlemen, in clownes it is lust, in old men, dotage, when it is in all men, madnesse.

But you Philautus, whose blood is in his chiefest heate, are to take greater care, least being overwarmed with Loue, it so inflame the liver, as it daine you into a consumption. And thus the old man brought them into dinner, wher they hauing taken their repast, Philautus as wel in the name of Euphues as his owne, gaue this answer to the old mans tale, and these or the like thanckes for his cost and curtesie.

Father, I thancke you, no lesse for your talke which I found pleasant, than for your counsell which I account profitable, and so much for your great chere and curteous entertaynement, as
it

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it deserueth of those that cannot deserue any. I perceiue in England, the women & men are in loue constant, to strangers courteous, and bountifull in hospitalitie, the two later we haue tried to your cost, the other we haue heard to your paines, and may iustifie them all wheresoeuer we become, to your praises, & pleasure. This onely we craue, that necessitie may excuse our boldnesse, and for amends wee will vse such meanes, as although we cannot make you gaine much, yet you shall lose little.

Then Fidus taking Philautus by the hand, spake thus to them both.

Gentlemen & friends, I am ashamed to receiue so many thanks for so small curtesie, & so far off it is for me to looke for amends for my cost, as I desire nothing more than to make you amends for your company, & your god will in accounting well of ill fare: onely this I craue, that at your returne, after you shall bee furnished of great personages, you vouchsafe to visite the Cottage of poore Fidus, where you shall bee no lesse welcome than Iupiter was to Bacchus: Then Euphues.

Wee haue troubled you too long, and high time it is for poore pilgrimes to take the day befoze them, least being benighted, they straine curtesie in an other place, and as wee say in Athens, fish and gesse in thre dates are stale: Notwithstanding we wil bee bolde to see you, and in the meane season wee thanke you, and euer as wee ought, wee will pray for you.

Thus after many farewells, with as many welcomes of y^e one side, and thancks of the other, they departed, & framed their steps towards London. And to driue away the time, Euphues beganne to instruct Philautus.

Thou seest Philautus the curtesie of England to surpasse, and the constancie (if the old gentleman tolde the truth) to erre, which warneth vs both to be thanckfull for the benefits wee receiue, and circumspect in y^e behauiour we vse, least being vnmindfull of god turnes, wee bee accounted ingrate, & being dissolute in our liues, wee bee thought impudent.

When wee come into London, we shall walke in the garden of the world,

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world, wher among many floures, we shall see some weedes, sweet
Roses, and sharpe Nettles, pleasant Lillics, and pricking thornes,
high Vines, & low hedges. All things, (as the same goeth) that may
either please the sight or dislike the smell, either feed the eye with
delight, or fill the nose with infection.

When good Philautus let the care I haue of thee be in stead of
graue counsell, & my god will towards thee in place of wisdom. I
had rather thou shouldest walke among the beds of wholesome
pothearbes, than the knots of pleasant floures, & better shalt thou
finde it to gather Carlike for thy stomacke, than a sweet Violet
for thy senses. I feare mee Philautus, that seeing the amiable faces
of the English Ladies, thou wilt cast off all care both of my coun-
saile and thine owne credit. For well I know that a fresh colour
both easily dim a quick sight, that a sweet rose doth soonest prance
a fine sent, that pleasant sirupes both chieflie infect a delicate
tast, that beautifull women doe first of all allure them that haue
the wantonnest eyes, and the whitest mouthes.

A Strange Tree ther is called Alpina, which bringeth forth the
fairest blossomes of all trees, which the Bee, either suspecting to be
venimous, or mistaking because it is so glorious, neither tasteth it,
nor commeth neare it. In y like case Philautus, would I haue thee
to imitate the Bee, that when thou shalt behold the amiable blos-
somes of y Alpine tree in any woman, thou shun them, as a place
infected either with payson to kill thee, or honey to deceine thee: for
it were more conuenient thou shouldest pull out thine eyes, & liue
without lone, than to haue them cleare & be infected with last.

Thou must chuse a woman as the Lapidarie doth a true Sa-
phire, who when he seeth it to glister, couereth it with oile, & then
if it shine, he alloweth it, if not, hee breaketh it. So if thou fall in
loue w one y is beautifull, cast some kind of colour in hir face, ei-
ther as it were mistaking hir behaviour, or hearing of hir lightnes,
& if then she looke as faire as before, woe hir, win hir, & weare hir.

When my good friend, consider with thy self what thou art, an I-
talian: wher thou art, in England: whom thou shalt loue, if thou
fal into that beine, an Angell. Let not thy eye go beyond thy eare,
nor thy tongue as farre as thy fete. And thus I coniure thee, that
of all things thou refraine from the hot fire of affection.

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For as the pretious Stone Autharitis, being throwne into the fire looketh black & halfe dead, but being cast into the water, glistereth like the Sunne beames: so the pretious minde of man once put into the flame of loue, is as it were bly & loseth hir vertue, but sprinkled with y water of wis dome, & detestation of such fond delights, it shineth like the glorious rates of Phœbus.

And it shall not be amisse, though my Whiske be simple, to prescribe a straight diet before thou fall into thine old disease.

First, let thy apparell be but meane, neither too braue to shew thy pride, nor too base to bewray thy pouerty: be as carefull to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the minde, & the onely sauce that Bacchus gaue Ceres when hee fell in loue: be not dainty mouthed, a fine tast noteth the fond appetites that Venus said hir Adonis to haue, who seeing him to take chiefeest delight in costly cates, smiling said thus.

I am glad that my Adonis hath a sweet tooth in his head, and who knoweth not what followeth. But I will not wade too farre, seeing heere tofore as well in my cooling card, as at diuers other times I haue ginen thee a caueat, in this vanitie of loue, to haue a care: & yet me thinketh the more I warne thee, y lesse I dare trust thee: for I know not how it cometh to passe, that every minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

EVphues, I think thou wast bozne with this word Loue in thy mouth, or y thou art bewitched w it in mind, for ther is scare thy words vttered to me, but the third is Loue, which how often I haue answered thou knowest, & yet, that I speake as I thinke, thou neuer beleuest: either thinking thy selfe a God, to know thoughtes, or mee worse than a diuell, not to acknowledge them, when I shall giue any occasion warne mee, & that I should giue none, thou hast already warned me, so that this perswade thy self I will stick as close to thee, as the sole to the shoe.

But cruelly I must needes commend the Curtesse of England, & old Fidus for his constancy to his Ladie Iffida, & hir faith to hir friend Thurlus: the remembrance of which discourse did oftē bring into my minde the hate I bare to Lucilla, who loued all, and was not

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not found faithfull to any. But I let that passe least thou come it againe with thy faburthen, & hit mee in the teeth with loue, for thou hast so charmed mee, that I dare not speake any word that may be wrested to charitie, least thou say, I meane loue: & in truth I thinke ther is no moze difference betwene them, than betwene a bywine & a besome.

I will follow thy diet & thy counsaile, I thanke thee for thy good will, so that I will now walke vnder thy shadow, & be at thy commandement: not so answered Euphues, but if thou follow mee, I dare be thy warrant wee will not offend much. Much talke ther was in the way, which much shortened their way: & at the last they came to London, wher they met diuers strangers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen, who much delighted in the companie of Euphues, whom they found both sober and wise, yet sometimes merrie and pleasant. They were brought into all places of the Citie, and lodged at the last in a Marchants house, wher they continued till a certaine breach.

They vsed continually the Court, in the which Euphues toke such delight, that hee accounted all the praises he heard of befoze rather to bee enuious than otherwise, and to be partiall, not giueing so much as it deserued, and yet to bee pardoned because they could not. It happened that these English gentlemen conducted these two strangers to a place wher diuers gentlewomen were: some courtiers, others of y^e countrie, wher being welcome they frequented almost euery day for y^e space of one moneth, entertaining of time in courtly pastimes, though not in the Court: insomuch y^e if they came not, they were sent for, and so vsed as they had been countrie men, not strangers. Philautus with his continual access, & often conference with gentlewomen, began to wean himself from the counsel of Euphues, & to wed his eyes to y^e comelines of ladies, yet so warily, as neither his friend could by narrow watchig discover it, neither did he by any wantō countenance betwray it: but carrying the image of loue engrauē in y^e bottome of his heart, & y^e picture of curtesie impzinted in his face, he was thought to Euphues courtly, & knowne to himself comfortlesse. Among a number of Ladies he fixed his eyes vpon one, whose countenance seemed to promise

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mercy & threaten mischiese, entermedling a desire of liking with a disdaine of loue: shewing hir selfe in curtesie to be familiar with all, & with a certaine comely pride to accept none: whose witte would commonly taunt without dispiht, but not without dispozt, as one that seemed to abhoze loue worse than lust, and lust worse than murder: of greater beautie than birth, & yet of lesse beautie than honestie: which gather moze honour by vertue, than nature could by Art, or fortune might by promotion. Shee was ready of answere, yet wary: still of speech, yet sweet: in all hir passions so temperate, as in hir greatest mirth none would think hir wanton: neither in hir deepest grieffe, sullen: but alwaies to looke with so sober cheerfullnes, as it was hardly thought, wher she were moze commended for her grauitie of her aged, or for hir courtlinesse of her youth: oftentimes delighted to heare discourses of loue, but ever desirous to be instructed in learning: somewhat curious to keepe hir beautie: which made hir comely, but moze carefull to increase hir credit, which made hir commendable: not adding the length of a haire to courtlinesse, that might detract the breadth of a haire from chastitie: In all hir talke so pleasant, in all hir looks so amiable, so graue modestie ioynd with so wittie mirth, that they that were intangled with hir beautie, were enforced to prefer hir wit before their willes, & they that loued hir beautie, were compelled to preferre their affections before hir wisdom: whose rare qualities caused so straunge events, that the wise were allured to vanities, and the wantons to vertue, much like the river in Arabia, which turneth gold to dross, & durt to silver. In conclusion, there wanted nothing in this English Angell that Nature might adde for perfection, or fortune could giue for wealth, or God doth commonly bestow on mortall creatures: And moze easie it is in the description of so rare a personage, to imagine what she had not, than to repeate all she had. But such a one she was, as almost all they are that serue so noble a Prince, such virgins carry lights before such a Vesta, such Pimphe arrowes, with such a Diana. But why goe I about to set hir in black and white, whom Philaureus is now with all colours impoetraying in the Table of his heart. And surely I thinke by this hee is halfe madde, whom long since I left in a great maze.

Phi-

Euphues and his England.

Philautus biewing all these things, and more than I haue vttered (so) that the louers eye pearceth deeper) withdrew himselfe secretly into his lodging, and locking the doore began to debate with himselfe in this manner.

A thrice vnfortunate is hee that is once faithfull, and better it is to be a mercilesse souldiour than a true lover: the one liueth by anothers death, the other dieth by his owne lyfe.

What strange fits bee these Philautus, that burne thee with such a heate, that y shakeest for cold, & all thy body in a shivering sweate, in a flaming fire, melteth like ware, & hardneth like y Adamant? Is it loue? When would it were death: for likelier it is that I would lose my life than win my loue. Ah Camilla, but why doe I name thee when y doest not heare mee, Camilla, name thee I will, though thou hate mee. But alas, the sound of thy name doth make mee sound for griefe. What is in mee y thou shouldest not despise, and what is there not in thee that I should not wonder at? Thou a woman, the last thing god made, and therefore the best. I a man, that could not liue without thee, & therefore the worst. All things were made for man as a soueraigne, and man made for a woman as a slave. O Camilla, would either thou hadest bene bred in Italy, or I in England, or would thy vertues were lesse then thy beauty, or my vertues greater than my affections.

I see that India bringeth golde, but England bringeth goodnesse: And had not England bene thrust into a corner of y world, it wold haue filled the whole world with woe. Where such women are as wee haue talked of in Italie, heard of in Rome, read of in Greece, but neuer found but in this Island: And so my part (I speake softly because I wil not heare my selfe) would there were none such here, or such euerie where. Ah fond Euphues, my deere friend, but a simple foole if thou beleue now the cooling Card, & an obstinate foole if thou doe not recant it. But it may bee thou laiest that card for y eleuati on of Naples like an Astronomer. If it were so I forgive thee, for y must beleue thee, if for the whole world, behould England where Camilla was borne the flower of curtesie, the picture of comelinesse: one that shameth Venus being somewhat fairer, and much more vertuous: and staineth Diana, being as chaste, but much more amiable. I but Philautus, the more beauty

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Shee hath, the more pride, & the more vertue, the more precisenesse. The Pheoocke is a bird for none but Iuno, the Dove for none but Vesta. None must weare Venus in a Table, but Alexander: none Pallas in a ring, but Vlysses. For as there is but one Phoenix in the world, so is ther but one tree in Arabia wherein she buildeth, & as there is but one Camilla to be heard off, so ther is but one Caesar that she will like off. Why then Philautus, what resteth for thee but to die with patience, seeing thou maist not live with pleasure? When thy disease is so dangerous, that the third letting of blood is not able to recouer thee, when neither Ariadnes thread, nor Sibillaes bough, nor Medeas seede, may remedy thy grieve. Dye, die Philautus, rather with a secret skar, than an open scorne. Patrochus cannot maske in Achilles armour without a maine, nor Philautus in the English Court without a moche. I, but there is no pearle so hard, but vineger breaketh it, no Diamond so stony, but blood mollifieth, no heart so stiff, but loue weakeneth it. And what then? Because shee may loue one, is it necessary shee should loue thee?

Be there not infinit in England, who as farre exceed thee in wealth, as shee doth all the Italians in wisdom, & are as far about thee in all qualities of the body, as she is about them in all gifts of the minde? Doest thou not see euery minute the noble youth of England frequent thy court, with no lesse courage, than thy cowardise. If courtly brauery may allure him, who more gallant than they? If personage, who more valiant? If wittie, who more sharpe? If Birth, who more Noble? If vertue, who more deuout?

When there are all things in them that should delight a Lady, and no one thing in thee that is in them, with what face Philautus canst thou desire, which they cannot deserue, or with what seruice deserue that, which so many desire before thee.

The more beauty Camilla hath, the lesse hope shouldest thou haue: and thinck not but the bait that caught thee, hath beguiled other Englishmen ere now. Infants they can leue, neither so hard hearted to dispise it, nor so simple, not to descerne it.

Is it likely then Philautus, that the Fox will let the graps hang for the Goose? or the Englishman bequeath beauty to the Italian? No no Philautus, assure thy selfe there is no Venus, but shee hath him Temple, where on the one side Vulcan may knocke, but Mars

shall

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Shall enter: no Saint but hath his thyrine, and hee that cannot win with a Pater noster must offer a peny.

And as rare it is to see the Sunne without a light, as a fayre woman without a lover, and as nere infancie to beantie, as the pick to the Rose, as the stalke to the rinde, as the earth to y^e roof.

Doest thou not thinck that hourelly shee is serued and sued vnto of thy betters in birth, thy equals in wealth, inferiours in no respect? If then shee haue giuen hir faith, darest thou call hir honour into suspicion of falsheod? If shee refuse such vaine delights, wilt thou bring hir wisdome into the compasse of folly? If shee loue so beautifull a peere, then wil shee not bee vnconstant: If shee vow virginittie, so chaste a lady cannot be peritured: of two things, the one of these must be true, that either hir minde is alreadie so weaned from loue, that shee may not be moued, or so settled in loue, that shee is not to be remoued. I, but it may be, that so yong and tender a heart, hath not yet felt the impresseion of loue: I, but it cannot bee that so rare perfection should want that which they all wish, affection. A rose is sweeter in the bud than ful blowne. Yong twigs are sooner bent than old trees. White Snow sooner melted than hard Ice: which proueth that the yonger shee is, the sooner shee is to bee wooed, and the fairer shee is the likelier to bee wonne.

Who will not runne with Atlanta, though hee bee lame? Who would not wastle with Cleopatra, though hee were sicke? Who feareth to loue Camilla, though hee were blinde?

Ah beauty, such is thy force, that Vulcan courteth Venus, shee for comelinesse a Goddesse, hee for vglinesse a diuell: more fit to strike with a hammer in his forge, than to hold a Lute in hir Chamber.

Whither doest thou wade Philautus, in launring the wounds thou shouldest saynt, and pricking the heart, which asketh a plaister?

For in decyphering what shee is, thou hast forgotten what thou thy selfe art, and being dazled with hir beauty, thou seest not thine owne basenesse.

Thou art an Italian poore Philautus, as much misliked for the vice of thy Country, as shee meruelled at for the vertue of hers: and wth no lesse shame doest thou heare, how if any Englishman bee infected

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infected with any misdemeanour, they say with one mouth, hee is Italianated: so odious is that Nation to this, that the very man is no lesse hated for the name, than the Countrey for the manners.

W I take, I must loue thee, because I was borne in thee, but if the infection of the aire bee such, as whosoever breed in thee, is poisoned by thee, than had I rather bee a Bastard to the Turke Or. tomo, than heire to the Emperour Nero.

Thou which heretofore wast most famous for victories, art become most infamous by thy vices, as much disdained now for thy beastlinesse in peace, as once feared for thy battailes in war: thy Caesar being turned to a Vicar, thy Consuls to Cardinalls, thy sacred Senate of three hundred graue Counsaillours, to a shamelesse Synode of three thousand gracie Caterpillers. Where there is no vice punished, no vertue praised, where none is long loued if hee doe not ill, where none shall bee loued, if hee doe well. But I leaue to name the sinnes, which no Ciphers can number, and I would I were as free from the infection of some of them, as I am far from the reckoning of al of them, or would I were as much enuied for good, as thou art pittied for ill.

Philautus would thou haddest neuer liued in Naples, or neuer left it. What new skirmishes dost thou now feele betwene reason and appetite, loue and wisdome, danger and desire.

Shall I goe & attire my selfe in costly apparrell: tush, a faire pearle in a Hurrians eare, cannot make him white. Shall I ruffle in new deuises, with Chaines, with Bracelets, with Rings and Roabes: Tush & precious Stones of Mansolus Sepulcher, cannot make the dead carcasse sweet.

Shall I curl my haire, colour my face, counterfaite courtlines: tush, there is no painting can make a picture sensible. No no Philautus, either swallow the ioyce of Mandrake, which may cast thee into to a dead sleepe, or chew the hearb Chernel, which may cause thee to mistake euery thing: so shalt thou either dye in thy slumber, or thinck Camilla deformed by thy potion. No, I cannot doe so though I would. But suppose thou thincke thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this onely bee cast in thy teeth as an oblique, thou art an Italian.

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I, but all that be black, dig not for coles, all thinges that bryde
in the mud, are not Cuiets: all that be bozne in Italy are not ill.
Shee will not enquire what most are, but enquire what I am.
Euery one that sucketh a wolfe is not rauening, ther is no coun-
trie, but hath some that hane woꝛse, none but hath some. And canst
thou thinke that an English Gentleman will suffer an Italian to
be his Riual? No, no, thou must either put vp a quarrell with
hame, or trie the combat with perill. An English man hath thre
qualities, he can suffer no partner in his loue, no straunger to be
his equall, noꝛ to be dared by any. Then Philautus, bee as wary of
thy life, as careful for thy loue: thou must at Rome reuerence Ro-
mulus, in Boetia Hercules, in England those that dwell there, else
shalt thou not liue there. Ah loue, what wrong dost thou me which
once beguiledest me with that I had, & now beheadest me for that
that I haue not. The loue I bore to Lucilla was colde water, the
loue I owe Camilla hot fire: the first was ended with defame, the
last must begin with death. I see now that as the resiliation of an
Ague is desperate, & the second opening of a veine deadly: so the
renuing of loue is, I know not what to fearme it, woꝛse than
death & as bad as what is woꝛst. I perceiue it at the last, the pu-
nishment of loue is to liue. Thou art here a stranger without
acquaintance, no friend to speake for thee, no one to care for thee,
Euphues will laugh at thee if hee know it, & thou wilt wepe if hee
know it not. O infortunate Philautus, bozne in the wane of the
Mone, & as like to obtaine thy wish, as the wolfe to eat a Mone.
But why goe I about to quench fire wth a sword, or with affection to
moztifie my loue? O my Euphues, would I had thy wit, or thou my
will. Shall I vtter this to thee, but thou art moze likely to correct
my follies wth counsaile, than to comfort mee wth any pretie conceit.
Thou wilt say that thee is a Lady of great credit, & I heere of no
countenance, I, but Euphues, tow trees hane their tops, small sparks
their heat, & by his splene, the Ant his gall, Philautus his affection,
which is neither ruled by reason, noꝛ ledde by appointment. Thou
broughtest me into England, Euphues, to see, & I am blind: to seeke
aduentures, & I haue lost my selfe: to remedie loue, and am now
past cure, much like Seriphuis that olde drudge in Naples, who
conetig to heale his bleared eye, put it out. My thoughtes are
high,

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high, my fortune low: I resemble that foolish Pilot, who hoyleth
up all his sailes, & hath no winde, and lancheth out his ship & hath
no water. My loue, thou takest away my tast, and prouokest mine
appetite, yet if Euphues would be as willing to further mee now,
as hee was once wily to hinder mee, I should thinke my selfe for-
tunate, & all that are not ambitious to be sailes. There is a stone
in the Mount of Thracia, that whosoever findeth it, is neuer after
griued. I would I had that stone in my mouth, or that my body
were in that riuier, that I might either be without griefe, or with-
out life.

And with these wordes Euphues knocked at the doze, which Phi-
lautus opened pretending drowsinesse, and excusing his absence by
idleness: unto whom Euphues said:

V Vhat Philautus, dost thou than the Court to sleepe in a cor-
ner, as one either cloied with delight, or hauing surfeited w
desire: behest me Philautus, if the winde be in that doze, or thou so
deuout, so fall from beautie to thy beades, and to forsake the court
to lye in a Cloister; I cannot tell whether I should more wonder
at thy fortune, or praise thy wisdom: but I feare me, if I liue to
see thee so hoig, I shall be an old man before I die, or if thou die
not before thou bee so pure, thou shalt be more meruailed at for
thy yeeres, than esteemed for thy vertues. In sooth my good friend,
if I should tarry a yeere in England, I could not abide an houre in
my chāber, for I know not how it cometh to passe, that in earth
I thinke no other paradise, such varietie of delights to allure a
Courtly eye, such rare puritie to draw a well disposed minde, that
I know not whether they be in england more amorous or vertu-
ous; whether I should thinke my time best bestowed in beewing
godly Ladies, or hearing godly lessons.

I had thought no woman to excell Luia in the world, but now
I see that in England they be al as good, none worse, many better,
insomuch that I am inforced to thinke, that it is as rare to see a
beautifull woman in England without vertue, as to see a faire
woman in Italy without pride. Curteous they are wout coyneesse,
but not without courtlinesse: merry without curiositie, but not
without measure, so that conferring the Ladies of Greece
with the Ladies of Italy, I finde the best but indifferent, and
com-

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comparing both countries with the Ladies of England, I account them all starke naught. And truly Philautus, thou shalt not shew me like a ghostly Father, for to thee I will confesse in two things my extreame folly, the one in louing Lucilla, who in comparison of these, had no spark of beautie; the other for making a railing card against women, when I see these to haue so much vertue, so that in the first I must acknowledge my iudgement raly to discerne shadows: & rash in the latter, to giue so peremptorie sentence: in both I thinke my selfe to haue erred so much, that I recant both, being ready to take any penance thou shalt inioine me, whether it be a faggot for heresie; or a fine for hypocrisie. An heretike I was by mine inuective against women, & no lesse than an hypocrite for dissembling with thee, for now Philautus I am of that minde, that women: but Philautus taking hold of this discourse, interrupted him with a sodaine reply, as folioweth.

SAY Euphues I can leuell at the thoughts of thy heart by the wordes of thy mouth, for that commonly the tongue uttereth thy minde, & the outward speech bewrayeth the inward spirit. For as a good roote is knowne by a faire blossome, so is the substance of the heart noted by the shew of the countenance. I can see day at a litle hole, thou must haue cunningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play wth the bait, that I feare thou hast swallowed, thinking with a mist to make my sight blind because I should not perceiue thy eyes bleared, but in faith Euphues, I am now as well acquainted with thy conditions, as wth thy person, and vse hath made me so expert in thy dealings, that well thou maiest inggle with the world, but thou shalt neuer deceiue me. A burnt childe dreads the fire, he that stumblith twice at one stone is worthy to breake his shynnes, thou maiest happily so sweare thy selfe, but thou shalt neuer delude me, I know thee now as readily by thy visage, as thy visage: It is a blinde Goose knoweth not a fore from a farns bush, & a foolish fellow y^e cannot discerne craft fro conscience, being once consened. But why should I lament thy follies wth grieve, when thou seemest to colour the wth deceit. Ah Euphues, I loue thee well, but thou hatest thy selfe, & seekest to heape more harmes on thy head by a litle wit, than thou shalt euer slay off by the great wit. Some all fire is not quenched by

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by water, thou hast not loue in a string, affection is not thy slave, thou canst not leaue when thou listest. With what face Euphues canst thou returne to thy vomit, seeming with y^e greedy bound to lappe vp that which thou didst cast vp, I am ashamed to rehearse the tearmes that once thou didst vtter of mallice against women, & art thou not ashamed now againe to recant them? They must needs thinke thee either enuious vpon small occasion, or amorous vpon a light cause, and then will they all be as readie to hate thee for thy spight, as to laugh at thee for thy losenesse.

No Euphues, so deepe a wound cannot be healed with so light a pastime, thou maist by Art recover thy skin, but thou canst neuer coner thy skarre, thou maist flatter with soles because thou art wise, but the wise will euer marke thee for a sole. Then sure I cannot see what thou gainest, if the simple condemne thee of flattery, & the graue of folly. Is thy cooling card of this proprietie, to quench fire in others, & to kindle flames in thee? Or is it a whetstone to make thee sharpe, & be blunt, or a sword to cut wounds in me and cure thee in Euphues? Why didst thou write y^e against thee thou neuer thoughtest, or if thou didst it, why dost thou not follow it? But it is lawfull for the Whilition to surfet, for the shepheard to wander, for Euphues to prescribe what hee will, & do what he list.

The sick patient must keepe a straight diet, the silly shep a narrow fold, poore Philautus must boldeue Euphues, & all louers (be onely excepted) are coled with a card of ten, or rather soled with a balne toye. Is this thy professed puritie to cry Peccauit? Thinking it as great sinne to be honest, as shame to be amorous: thou that didst blasphemie the noble sexe of women without cause, dost thou now commit Idolatrie with them without care? Obseruing as little grauitie then in thy vnbayled fury, as thou dost now reason by thy disordinate fancy. I see now that there is nothing moze smooth than glasse, yet nothing moze brittle, nothing moze faire than snow, yet nothing lesse firme: nothing moze fine than wit, yet nothing moze sickle. For as Polipus vpon what rocke so euer hee lighteth, turneth himselfe into the same likenesse, or as the bird Piralis sitting vpon a white cloth, is white, vpon greene, greene: and changeth his colour with every cloth, or as our changeable like turned to the sunne, hath many colours,
and

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and turned back the contrary, so wit shapeth it self to enery conceit, being constant in nothing but in inconstancie.

Where is now thy conference with Atheos, thy deuotion, thy diuinitie: Thou saiest that I am fallen from beautie to my brads, & I see thou art come from thy booke to beastlinesse, from coating of the Scriptures to courting with Ladies, from Paul to Ouid, from the Prophets to Poets, resembling the wanton Diophantus, who refused his mothers blessing to heare a song, & thou forsakest Gods blessing to sit in a warme Sunne.

But thou Euphues thinkest to haue thy prerogative (which others will not grant thee for a priuiledge) that vnder the colour of wit thou maiest be accounted wise, and being obstinate, thou art to be thought singular. There is no coine good sliuer but thy halfe peny, if thy Glasse glister it must needs bee gold, if thou speake a sentence, it must be law: if giue a censure, an oracle: if dreame, a prophesie: if coniecture, a truth: insomuch that I am brought into a doubt, whether I should more lament in thee thy want of government, or laugh at thy sained grauitie.

But as the rude Poet Cherillus had nothing to bee noted in his beares but onely the name of Alexander, nor that rural Poet Daretus any thing to couer his deformed Ape, but a white curtain: so Euphues hath no one thing to shadow his shamelesse wickednesse but onely a shew of wit. I speake all this Euphues, not that I enuie thy estate, but that I pittie it, & in this I haue discharged the dutie of a friend, in that I haue not winked at thy folly.

Thou art in loue Euphues, contrarie to thine oath, thine honour, thine honestie, neither would any professing as thou doest, liue as thou doest, which is no lesse grieve to me, than shame to thee: excuse thou maiest make to mee, because I am credulous, but amends to the world thou canst not frame, because thou art come out of Greece, to blaze thy vice in England, a place too honest for thee, & thou too dishonest for any place. And this my flat & friendly dealing, if thou wilt not take as I meane, take as thou wilt: I feare not thy force nor thy friendship: & so I end.

Euphues not a little amazed with the discourteous speech of Philautus, whom hee saue in such a burning feauer, did not apply warme clothes to continue his sweat, but gaue him

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cold drinke to make him shake, either thinking so strange a malady was to be cured with a desperate medicine, or determining to vse as little art in Physick, as the other did honestie in friendship, & therefore in stead of a Pill to purge his hot blood, hee gaue him a choake peare to stoppe his breath, replying as followeth.

I Had thought Philautus, that a wound healing so faire could neuer breede to a Fistula, or a bodie kept so well from drinke, to a drop sicke: but I well perceiued y thy flesh is as ranke as y wolues, who as soone as he is stricken recouereth a skinne, but rankleth inwardly untill it come to the liuer: and thy stomacke as queasie as old Nestors vnto whom pap was no better then poison: & thy body no lesse dis tempered than Hermogenes, whom abstinence from wine made oftentimes drunken. I see thy humour is loue, thy quarrell eialonely: the one I gather by thine adde head, & other by thy suspitious nature: but I leane them both to thy will, & thee to thine owne wickednesse. Pretellie cloaking thine owne folly, thou callest me these first, not vnlike vnto a curst wife, who deseruing a check beginneth first to scold. There is nothing that can cure the kings eulke, but a Purge, nothing else a plurisie but letting blood, nothing purge thy humour, but that which I cannot giue thee, nor thou get of any other, libertie.

Whom I would haue to colour craft by a friendly kindnesse, taking great care for my bondage, that I might not distrust thy follies: which is, as though the Thrush in y Cage should be sorrie for the Fightingale, which singeth on the tree, or the Beare at the stake lament the mishap of the Lyon in the Forrest.

But in truth Philautus, though thy skinne shew thee a fore, thy little skill trieth thee a sheepe. It is not the colour that commendeth the good Painter, but a good countenance: nor y cutting that valueth the Diamond, but the vertue, nor a gloase of the tongue that trieth a friend, but the faith. For as all coines are not good that hath the image of Cesar, nor all gold that is combed with the kings Hampe: so all is not troth that beareth the shew of Goodlinesse, nor all friends that beare a faire face. If thou pretend such loue to Euphues, carry thy heart on the backe of thy hand, and the tongue in thy palme, that I may see what is in thy minde, and thou with thy fingers clasp thy mouth. Of a stranger

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ger I can beare much, because I know not his manners, of an enimie more, for that all proceedeth of mallice, all things of a friend if it be to try mee, nothing if it be to betray me: I am of Scipioes minde, who had rather that Hanniball should eat his heart with salt, than Lælius grieue it with unkindnes: and of the like with Lælius, who chose rather to be slaine with the Spaniards, than suspected of Scipio.

I can better take a blister of a nettle, than a pricke of a rose, more willing that a Raven should peck out mine eyes, then a turtle pecke at them. To die of the meat one liketh not, is better than to surfet of that he loveth: & I had rather an enimie should hurle me quick, than a friend belie me when I am dead.

But the friendship Philautus, is like a new fashion, which being used in the morning, is accounted old before none: which varietie of changing being oftentimes noted of a grane Gentleman of Naples who hauing bought a hat of the newest fashion, and best blocke in all Italy, & wearing it but one day, it was told him that it was stale, he hung it vp in his studie, and viewing all sorts, all shapes, perceived at the last his old hat againe to come into the new fashion where with smiling to himselfe hee said, I haue now liued compasse, for Adams old Apron, must make Eue a new kirtle: noting this, that when no new thing could bee deuised, nothing could be more new than the old.

I speake this to this end Philautus, that I see thee as often change thy head as others doe their hats, now being friend to Ajax, because hee should couer thee with his Buckler, now to Vlisses, that hee may pleade for thee with his eloquence, now to one and now to another, and thou dealest with thy friends as that Gentleman did with his felt, for seeing now, my vaine and werable to thy vanities, thou goest about (but yet the nearest way) to hang mee vp for holy daies, as one neither fitting thy head, nor pleasing thy humour, but when Philautus thou shalt see, that change of friendships shall make thee a fat Calfe, and a leane cosser: that there is no more holde in a new friend than a new fashion: that hats alter as fast as the Turner can turne his blocke, and hearts as sone as one can turne his backe: when seeinge erie one returne to his old wearing, & finde it the best: then compelled rather

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rather for want of others, than good will of mee, thou wilt retire to Euphues. Whom thou laidest by the walls, and seeke him as a new friend, saying to thy selfe, I haue liued compasse, Euphues old faith, must make Philautus a new friend. Whether thou resemblest, those that at the first comming of new wine, leaue the old, yet finding that grape more pleasant than wholesome, they begin to say as Callistenes did to Alexander, that he had rather carouse old graines with Diogenes in his dish, than new grapes with Alexander in his standing cup: for of all gods, said he, I loue Aesculapius.

But thou art willing to change, else wouldest thou bee unwilling to quarrell: thou keepest onely company out of my sight, with Reinaldo thy countrie man, which I suspecting concealed, and now prouing it doe not care if hee haue better deserved the name of a friend than I. God knoweth: but as Achilles Heel being lost on the Seas by Vliesses was tost by the Sea to the Tombe of Ajax, as a manifest token of his right: so thou being forsaken of Reinaldo, wilt be found in Athens by Euphues doze, as the true owner. Which I speake not as one doth to lose thee, but carefull thou lose not thy selfe. Thou thinkest an Apple may please a childe, & every odd answer appease a friend. No Philautus, a plaister is small amends for a broken head, & a bad excuse will not purge an ill accuser. A friend is long a getting, & soon lost, like a Merchants riches, who by tempest loseth as much in two houres, as he hath gathered together in twentie yeares. Nothing so fast knit as glasse, yet once broken, it can neuer be ioyned: Nothing fuller of mettell than Steele, yet overheated, it will neuer be hardned, friendship is the best pearle, but by disdain, thzowen into veniger, it bruiseth rather in peeces, than it will bow to any softnesse.

It is a salt fish that water cannot make fresh, sweete Vonté that is not made bitter with gall, hard gold that is not mollified with fire, and a miraculous friend that is not made an enemie with contempt. But giue me leaue to examine, the cause of thy discourse to the quicke, and omitting the circumstances, I will to the substance.

The onely thing thou laiest to my charge is loue, & that is a good ornament. The reason to proue it, is my praising of women, but that is no good argument. Am I in loue Philautus? with home it should

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should be, thou canst not coniecture, and that it should not be with
thee, thou giuett occasion.

Priamus began to bee iealous of Hercules, when hee knew none
did loue hir, but when hee loued many, and thou of me, when thou
art assured I loue none, but thou thy selfe every one, but whether
I loue or no, I cannot liue quiet, vnlesse I be fit for thy diet: wher-
in thou doest imitate Scyron and Procastes, who framing a bed of
Basse to their owne bignesse, caused to be placed as a lodging for
all passengers, insomuch that none could trauell that way, but hee
was enforced to take measure of their shatts: if hee were too long
for the bed, they cut off his legs for catching cold, it was no place
for a lungie, if to be short, they racked him at length, it was no pallet
for a Dwarfie: and certes Philautus, they are no lesse to be discom-
mended for their crueltie, than thou for thy folly. For in like ma-
ner hast thou built a bed in thine owne braines, wherein euerie
one must be of thy length, if he loue, thou cuttest him shorter either
with some odde deuise, or graue counsell, swearing rather than
thou wouldest not be beleued, that Protagines portraied Venus, wth
a Sponge sprinkled with sweet water, but if once she wrong it,
it would drop blood: that hir Iuorie combe would at first tickle
the haire, but at the last turne all the haire into Adders: so that
nothing is more hatefull than loue. If he loue not, thou stretchest
out like a Wire drawer, making a Wire as long as thy finger,
longer than thine arme, pulling on with the Pincers with y^e sho-
maker a little shoe on a great soote, till thou cracke thy credit, as
he doth his stiches, alledging that loue followeth a good wit, as y^e
shadow doth the bodie, & as requisite for a Gentleman, as Steele in
a weapon. A wit saiest thou, without loue, is like an Egge without
salt, and a courtier void of affection, like salt without sauer. The
as one pleasing thy selfe in thine owne humour, or playing with
others for thine owne pleasure, thou rollest all thy wittes to st
loue from lust, as the Baker doth the bran from the flower, bring-
ing in Venus with a Torteise vnder the soote, as slow to harmes,
hir Chariot drawne with white Swannes, as the cognisance of
Vesta, hir birds to be Pigeons, noting piety: with as many inuen-
tions to make Venus currant, as the Ladies vse sleights in Italie,
to make themselves counterfitt.

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Thus with the Aegiptian thou plaicest salt or lose, so that there is nothing more certaine than that thou wilt loue, & nothing more vncertaine than when, turning at one time thy taile to the wind, with the Hedgehog, & thy nose in the wind with the weathercock, in one gale both hoyling saile & weighing Anker, with one breath making an allarum and a parly, discharging in the same instant, both a bullet and a false fire. Thou hast rackt mee & curtaild mee, sometimes I was too long, sometimes too short, now too big, then too little, so that I must needs thinke thy bed monstrous, or my body, either thy bzaine out of temper, or my wits out of tune: inso much as I can liken thy head to Mercuries pipe, who with one stop caused Argus to stare and winke. If this fault be in thy nature, counsell can do little good, if in thy disease, Physick can do lesse: for nature will haue hir course, so that perswasions are needlesse, and such a maladie in the marrow, will neuer out of the bones, so that medicines are bootlesse.

Thou saist that all this is for loue, and that I being thy friend, thou art loth to winke at my folly: truly I say with Tully, with faire wordes thou shalt yet perswade me: for experience teacheth mee, that straight trees haue crooked rotes, smooth baites, sharpe hookes, that the fairer the stone is in the Coades head, & more pestilent hir poison is in hir bowels: that talk the more it is seasoned with fine phrases, the lesse it saoureth of true meaning. It is a mad Hare that will be caught with a Taber, & a foolish bird that straieth the laying salt on hir taile, & a blinde Goose that comreth to the fores sermon. Euphues is not intangled with Philautus charmes. If all were in icke, it was too broad, weighing the place: if in earnest too bad, considering the person: if to trie thy wit, it was folly to bee so: if thy friendship, mallice to bee so hasty. Hast thou not read since thy comming into England, a pretty discourse of one Phiola, concerning the rebuking of a friend: whose reasons, although they were but a few, yet were thy sufficient, & if you desire more, I could rehearse infinit: But thou art like the Epicure, whose bellie is sooner filled than his eye: for he coueteth to haue twentie dishes at his Table, when hee cannot digest one in his stomacke, and thou desirest many reasons to be brought, when one might serue thy turne, thinking it no Rainbow that hath not all colours,

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colours, no; ancient armour that is not quartered with sundry coats, no; perfect rules that haue not a thousand reasons: & of all the reasons would thou wouldst follow but one, not to check thy friend in a bawery, knowing that rebukes ought not to weigh a graine more of Salt than Sugar: but to be so tempered, as like Pepper, they might be hot in the mouth, but like Triacle, wholesome at the heart: so shall they at the first make one blush, if he were pale, and well considered, better, if he were not past grace.

If a friend offend, he is to be whipped with a good Purples rod, who when his childe will not be still, giueth it together both the twig & the teate, & bringeth it a sleep when it is wayward, as wel with rocking it as rating it.

The admonition of a true friend should be like the practise of a wise Physitian, who wrappeth his sharpe pilles in Sugar, or the cunning Chirurgeon, who launcing the wound with an yron immediately applieth to it soft lint, or as mothers deale with their children for worms, who put their bitter seedes into sweet Raysons, if this order had been obserued in thy discourse, & interlasing some taunts wth sugred counsaile, bearing as well a gentle raine, as vsing a hard snaffle, thou mightest haue done more with the whiske of a wand, than now thou canst with the prick of a spur, & auoyded that which now thou maist not, extreame unkindnesse. But thou art like that kinde Judge which Propertius noteth, who condemning his friend, caused him for y^e more ease to be hanged wth a silken twist: And thou like a friend, cuttest my throat wth a rasor, not with a hatchet for my more hono^r. But why should I set down the office of a friend, when thou like our Athenian, knowest what thou shouldst do, but like them, neuer doest it.

Thou saist I eate mine owne words in praising women, no Philautus, I was neuer either so wicked or so witlesse to recat truths, or mistake colours. But this I say, that the Ladies in England as far excell all other Countreies in vertue, as Venus doth all womē in beautie. I flatter not those of whom I hope to reape benefite, neither yet to praise them, but that I think them women: ther is no sword made of Steele but hath yron, no fire made of wood but hath smoake, no wine made of grapes, but hath lees, no woman created of flesh but hath faults: & if I loue them Philautus they deserue it.

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But

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But it græueth not thee Philautus that they be faire, but that they are chaste, neither doest thou like mee the worse for commending their beantie: but thinkest they will not loue thee well: because so vertuous: wherein thou followest those, who better esteeme the sight of the Rose than the saour, preferring faire weeds beefore good hearbes, chossing, rather to weare a painted floure in their bosomes, then to haue a wholesome roote, in their broaths, which resembleth the fashion of our Maydens in Italy, who buy that for þ best cloth that wil weare whitest, not that will last longest. Ther is no more praise to be giuen to a faire face than to a false glasse, for as the one flattereth vs wth a vaine shadow, to make vs proude in our owne conceits, the other sedeth vs wth an idle hope, to make vs p^{er}uise in our contemplations. Chirurgions affirme, that a white veine being striken, if at the first ther spring out blood, it argueth a good constitution of body: and I thinke, if a faire woman hauing heard the sute of a louer, if shee blush at the first b^{ur}st, & shew hir blood in hir face, sheweth a well disposed minde: so as vertuous women I confesse, are to be chosen by the face, not when they blush for the shame of some sin committed, but for feare she should commit any, all women should be as Cæsar would haue his wife, not onely free from sinne, but from suspicion: If such be in the english Court, if I should not praise them, then wouldest thou say, I care not for their vertue, & now I giue them their commendation, thou swearest I loue them for their beantie: So that it is no lesse labour to please thy minde, than a sick mans mouth, who can relish nothing by þ tast, not þ the fault is in the meat, but in his malady, nor thou like of any thing in thy head, not that ther is any disorder in my sayings, but in thy senses. Thou doest last of all object þ which silence might wel resolue, that I am fallen from prophets to poets, & returned againe with the dog to my vomit, which God knoweth is as far frō truth, as I know thou art from wisdome.

What haue I done Philautus, since my going from Naples to Athens, speake no more then the truth, vtter no lesse, flatter mee not to make mee better then I am, belis mee not to make mee worse, forge nothing of mallice, conceale nothing for loue: did I euer ble any vnseemely talk to corrupt youth: Tell me wher: did I euer deceiue those that put me in trust: Tell me whom, haue I committed

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ted my sad woorth either of death or defame? Thou canst not re-
cken what: haue I abused my self towards my superiours, equals,
or inferiours? I thinke thou canst not deuise when, but as there is
no wool so white, but the diar can make it black, no apple so sweet
but a cunning grafter can change it into a crab: so is ther no man
so bold of crime, y^e a spitefull tongue cannot make him to be thought
a caitife, yet commonly it falleth out so well, that the cloth wea-
reth y^e better being died, & the apple eateth pleasanter being gra-
fed, and the innocence is moze esteemed, and thziueh sower being
crused for vertue than belied for mallice. For as hee that stroke
Iason on the stomack thinking to kill him, breake his impostume
with the blow, wherby he cured him: so oftentimes it fareth with
those that deale maliciously, who in stead of a sword apply a salve,
and thinking to be ones Wⁱell, they become his Wⁱistion. But as
the traitor that clippeth the coine of his Wⁱnce, maketh it light-
er to be wanted, not woyle to be touched: so he that by sinister re-
ports seemeth to paire the credit of his friend, may make him light-
er among the common sort, who by weight oftentimes are decei-
ued with counterfaits, but nothing empaieth his good name with
the wise, who try all gold by the touchstone.

A stranger comming into the Capitoll of Rome, seeing all the
Gods to bee engrauen, some in one stone, some in another, at the
last he perceined Vulcan to be wrought in Iron, Venus to be car-
ued in Ieate, which long time beholding with great delight, at y^e
last he burst into these words: neither can this white Ironie Vul-
can make thee a white Smith, neither this faire woman Ieate
make thee a faire stone. Whereby he noted that no cunning could
alter the nature of the one, nor no nature transfoyme the colour
of the other. In like manner I say Philautus, although thou haue
shadowed my guiltlesse life with a defamed counterfaite, yet shall
not thy black Vulcan make either thy accusations of force, or my
innocencie faultie, neither shall the white Venus which thou hast
portrated upon the black Ieat of thy mallice, make thy conditions
amiable, for Vulcan cannot make Ironie black, nor Venus change
the colour of Ieat, the one hauing receiued such course by nature,
the other such force by vertue.

What cause haue I giuen thee to suspect mee, and what occasion

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hast thou not offered mee to detest thee? I was neuer wise inough to giue thee counsaile, yet euer willing to wish thee well, my wealth small to doe thee good, yet ready to doe my best, Inasomuch as thou couldest neuer accuse me of any discourtesie: vnesse it were in being more carefull of thee, than of my selfe.

But as all floures that are in one field, are not of one nature, nor all rings that are worn vpon one hand, are not of one fashion: so all friends that associate at bed & board, are not of one disposition. Scipio must haue a noble minde, Lælius an humble spirit: Titus must lust after Sempronia, Gylippus must leaue hir: Damon must go take order for his landes, Pithias must tarry behind, as a pledge for his life: Philautus must doe what hee will, Euphues not what he should. But it may be, y^e as the sight of diuers colours make diuers beasts mad: so my presence doth driue thee into this melancholy. And seeing it is so, I will absent my self, hire another lodging in London, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that hauins are knowne by the bandes, Lions by their clawes, Cocks by their combes, enuious mindes by their manners. Hate thee I will not, & trust thee I may not: Thou knowest what a friend should be, but thou wilt neuer line to trie what a friend is. Farewell Philautus, I will not stay to heare thee reply, but leaue thee to thy lust. Euphues carrieth his Booke written in his hand, & ingrauen in his heart. A faithfull friend is a willfull foole. And so I taking leaue till I heare thee better minded: England shall bee my abode for a season, depart when thou wilt, and againe farewell.

Euphues in a great rage departed, not suffering Philautus to answer one word, who stood in a maze after the speech of Euphues: but taking courage by loue, went immediatly to the place where Camilla was dauncing, and there will I leaue him in a thousand thoughtes hammering in his head, and Euphues taking a new Chamber, which by good friendes hee quickly got, & ther sell to his Vater Noster, where a while I will not trouble him in his prayers.

Now you shall vnderstand, that Philautus furthered as well by the opportunitie of the time, as the requestes of certaine
Cens

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Gentlemen his friends, was intreated to make one in a Masque which Philautus perceiuing to be at the Gentlemans house where Camilla lay, assented as willing to go, as he desired to speed: & all thinges being in a readinesse they went with speed: where being welcommed, they dauced, Philautus taking Camilla by the hand, & as time serued, began to bowe hir on this manner.

I bath been a custome faire Ladie, how commendable I will not dispute, how common you know, that Masquers do therfore couer their faces, that they may open their affections, and vnder the colour of a daunce discover their whole desires: the benefite of which priuiledge, I will not vse, except you graunt it, neither can you refuse except you breake it, I meane onely with questions to trie your wit, which shall neither touch your honour to answer, nor my honestie to aske.

Camilla tooke him vp short, as one not to seeke how to reply, in this maner.

Gentleman, if you be lesse, you are too bold: if so, too broad: in claiming a custome, wher ther is no prescription. I know not your name, because you feare to vtter it, neither doe I desire it: & you seeme to bee ashamed of your face, els would you not hide it, neither do I desire it: neither do I long to see it: but as for a custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the prouing of my wit, I had rather you should account me a foole by silence, than wise by answering: For such questions in these assemblies, moue suspicion wher ther is no cause, & therfore are not to be resolved least there be cause.

Philautus, who ener as yet but plaid with the bait, was now strooke with the hooke, & no lesse delighted to heare hir speak, than desirous to obtaine his suite, trained hir by the blood in this sort.

If the patience of men, were no greater than y peruerlines of women, I should then fall from a question to a quarrell, for y I perceiue you draw y counterfait of that I would say, by the conceit of that you thinke others haue said: but whatsoeuer the colour be, the pictures as it please th the Painter, and whatsoeuer were pretended, the minde is as y heart both intend. A cunning Archer is not knowne by his arrow, but by his aime: neither a friendly affection

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affection by the tongue, but by the faith. Which if it be so, me thinketh common civillie should allow that, which you thinke to cut off by courtly counsell, as one either too young to understand, or obstinate, to overthwart: your yeares shall excuse the one, & your honour pardon the other. And yet lady I am not of that faint minde, that though I winke at a flash of lightning, I dare not open mine eyes againe, or having once suffered a repulse, I should not dare to make fresh assault: he that striketh saile in a storme: hoisteth them higher in a calme, which maketh me the bolder to utter that which you disdaine to heare, but as the Dove seemeth angry, as though she had a gall, yet yieldeth at the last to delight: so ladies pretend a great skirmish at the first, yet are bowed willingly at the last. I meane therefore to tell you this, which is all, that I love you: And so winging hir by the hand, hee ended, she beginning as followeth.

Gentleman (I follow my first terme) which sheweth rather my modestie than your desert, seeing you resemble those which having once lost their scate, care not how deepe they wade, or those by breaking the Ice, weigh not how farce they slip, thinking it lawfull, if one suffer you to goe awry, no shame to goe alway: if I should say nothing, then would you vaunt that I am won, so y they that are silent, seeme to consent: if any thing, then would you boast that I would be wooed, or that castells that come to Parle, & women that delight in courting, are willing to yield: so that I must either heare those things which I would not, & seeme to be taught by none, or to hold you talke which I should not, & runne into the suspicion of others. But certainlie, if you knew how much your talke displeaseth mee, & how little it should profit you, you would think the time as vainly lost in beginning your talk, as I account over long untill you end it. If you build upon custome, that Pasquers have libertie to speake what they should not, you shall know that women have reason to make them heare what they would not, and though you can utter by your Tisard whatsoever it be without blushing, yet cannot I heare it without shame. But I never looked for a better tale of so ill a face: you say a bad colour may make a good countenance: but hee that conferreth your wisedomed discourse with your deformed attire, may rightlie say

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attire, may rightly say, that hee neuer saw so crabbed a visage, nor heard so crooked a vaine. An Archer say you, is to be known by his aime, not by his arrow, but your aime is so it, that if you knew how far wide from the marke your shaft sticketh, you would heereafter rather breake your Bow then bend it: If I be too young to understand your destinies, it is a signe I cannot looke: if too obstinate, it is a token I will not: therefore for you to be displeased, it eyther needeth not or boteeth not. Yet you goe farther, thinking to make a great vertue of your little valour, saying that lightning may cause you wink, but it shall not strike you blind, that a storme may make you strike saile, but neuer cut the Mast, that a hote skirmish may cause you to retire, but neuer to run away: what your cunning is I know not, & likelie it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath bene spoiled with thunder, and one that often hath wished drowning, hath been hanged once for all, and he that shrinketh from a bullet in the maine battaile, hath been striken with a bill in the rereward. You fall from one thing to another, vsing no Decorum, except this, that you studie to haue your discourse as far boide of sence, as your face is of fauour, to the end that your disfigured countenaunce, might supply the disorder of your ill couched sentences, among the which, you bring in a Doue without a gall, as farre from the matter you speake of, as you are from the matterie you woulde haue, who although she cannot be angrie with you in that shee hath no gall, yet can she laugh at you because she hath a spleene.

I wil end where you began, hoping you wil begin where I end, you let fall your question which I looked for, and pickt a quarrell which I thought not of, and that is loue, but let her that is disposed to aunswere your quarrell, be curious to demaund your question.

And thus Gentleman I desire you, all questions and other quarrels set apart, you think me as a friend, so far soth as I can grant with modestie, or you require with good manners, and as a friend I wish you, that you blow no more this fire of loue, which wil waste you befoze it warme you, and make a coale in you befoze it kindle in me: if you think other wise, I can as well vse a shift to drue you off, as you did a shew to drawe mee on, I haue aunswereed your riddle, least you should argue mee of coynesse, no other wise then I might,

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might, mine honour saued, and your name vnknowne.

By this time entered another Pasque, but almost after the same manner, and onelic for Camillas loue, which Philautus quicklie espied, and seeing his Camilla to be courted with so gallant a youth, departed, yet within a corner, to the ende hee might decipher the Gentleman, whom he found to be one of the brassest youths in all England, called Surius: then wounded with griefe, hee swounded with weakenes, and going to his Chamber, began a fresh to recount his miseries on this sort.

Ah miserable and accursed Philautus, the verie monster of Pas-
ture, and spectacle of shame, if thou liue, thou shalt be despised: if
thou die, not missed: if woe, pointed at: if win, loathed: if loose,
laughed at: byed either to liue in loue and be forsaken, or dis with
loue and be forgotten.

Ah Camilla, would either I had been bozne without eyes not to
see thy beautie, or without eares not to heare thy wit, the one hath
enflamed mee with a desire of Venus, the other with the gifts of
Pallas, both with the fire of loue: Lone, yea, lone Philautus, then
the which nothing can happen vnto man moze miserable. I per-
ceiue now that the Chariot of the Sunne is for Phœbus, not for
Phaeron, that Bucephalus will scope to none but Alexander, that
none can sound Mercuries Pipe but Orpheus, that none shall win
Camillas liking but Surius: a Gentleman I cōfesse of greater birth
then I, and yet I dare say, not of greater faith. It is he Philautus,
that will flée all the fat from thy beard, in so much as he will dis-
daine to looke vpon thee, if shee but once thinke vpon him. It is hee
Philautus, that hath wit to trie her, wealth to allure her, personage
to entice her, and all things that either nature or Fortune can giue
to winne her.

For as the Phrigian harmonie, being moued to the Calenes, ma-
keth a great noise, but being moued to Apollo, it is still and quiet:
so the loue of Camilla desired of me, moueth I knowe not how ma-
nie discords, but proued of Surius, it is calme and consenteth. It
is not the sweet flower that Ladies desire, but the faire, which ma-
keth them weare that in their heads, wrought forth with the nee-
dle, not brought forth by Nature: and in the like manner they ac-
count of that loue which Art can colour, not that the hart doth con-
fesse:

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esse : wherein they imitate the *Paideia* (as Euphues often hath told mee) of Athens, who take more delight to see a fresh and fine colour, then to taste a sweet and wholesome sirup. I, but howe knowest thou that *Surius* saith is not as great as thine, when thou art assured thy vertue is no lesse then his : He is wise, and that thou seest : valiant, and that thou fearest : rich, and that thou lackest : fit to please her and displace thee, and without spite be it said, wouldest thou doe the one, and willing to attempt the other. Ah Camilla, Camilla, I know not whether I should more commend thy beauty or thy wit : neither can I tell whether thy looks haue wounded me more, or thy words. For they haue wrought such an alteration in my spirits, that seeing thee silent, thy comelines maketh mee in a maze : and hearing thee speaking, thy wisdom maketh mee starke mad. I, but things about thy height are to be looked at, not reached at. I, but if I should now end, I had been better neuer to haue begun. I, but time must weare awaie loue, I, but time may winne it. Hard stones are pearced with soft drops, great Wakes helwen downe with manie blowes, the stoniest hart mollified by continuall perswasions, or true perseuerance.

If deserts can nothing preuaile, I will practise deceits, and what faith cannot doe, coniuering shall. What saist thou *Philautus*, canst thou imagine so great mischief against her thou louest : knowest thou not that *Fish* taught with medicines, and *Monien* gotten with *Witch-craft*, are neuer wholesome : No, no, the *foxes* wiles will neuer enter into the *Lyons* heade, nor *Medeas* charmes into *Philautus* hart. I, but I haue heard that extremities are to be vsed where the meane will not serue, and that as in loue there is no measure of griefe, so there should be no end of guile, of two mischiefes the least is to be chosen, and therefore I thinke it better to poyson her with the sweet baite of loue, then to spoile my selfe with the bitter string of death.

If shee be obstinate, why should not I be desperate : If shee be boide of pittie, why should not I be boide of pietie : In the ruling of Empires, there is required as great policie as prowesse : in gouerning an estate, close crueltie doth more good then open clemencie : for the obtaining of a kingdome, as well mischief as mercie is to be practised. And then in the winning of my Loue, the verie image

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of beautie, curtesie, and wit, shall I leaue any thing vnought, vn-
attempted, vndone: He that desireth riches, must stretch the string
that will not reach, and practise all kinds of getting. He that coue-
teth honour, and cannot climbe by the Ladder, must vse all colours
of lustines. He that thirsteth for wine, must not care how he get it,
but where he may get it: nor hee that is in loue be curious what
meanes he ought to vse, but readie to attempt any: For slender af-
fection doe I think that, which either the feare of law, or care of re-
ligion may diminish. Fie Philautus, thine owne words condemne
thee of wickednes: tush, the passions I sustaine are neither to bee
quieted with counsaile, nor eased by reason: therefore I am fullie
resolved, either by Art to win her loue, or by dispaire to loose mine
owne life.

I haue heard here in London of an Italian, cunning in Ma-
matike, named Psellus, of whom in Italie I haue heard in such ca-
ses can do much by Magike, and will do all things for money, him
will I assay, as well with gold as other good turnes, and I thinke
there is nothing that can be wrought, but shall bee wrought for
guilt, or good will, or both. And in this rage, as one forgetting
where he was, and whom he loued, he went immediatlie to seek
Physick for that which onelie was to be found by Fortune.

Here Gentlemen you may see into what open sinnes the heate of
loue driueth man: especially, where one louing is in dispaire,
eithers of his owne imperfection, or of his Ladies vertues to be be-
loued againe, which causeth man to attempt those things, that are
contrarie to his owne mind, to religion, to honestie. What greater
villanie can there be deuised, then to enquire of Sorcerers, Sooth-
sayers, Coniurers, or learned Clarkes, for enjoying of loue: But
I will not reuel that here, which shall be confuted hereafter.

Philautus hath soone found this Gentleman, who conducting him
to his studie, and demanding of him the cause of his comming,
Philautus beginneth in this maner as one past shame to vnfold his
sute.

Maister Psellus (and Countriman) I neither doubt of your cun-
ning to satisfie my request, nor of your wisdom to conceale it, for
were either of them wanting in you, it might turne me to trouble,
and

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and your selfe to shame. I haue heard of your learning to be great in *Maſike*, and ſomewhat in *Philiſick*, your experience in both to be equallite, which cauſed mee to ſeake to you for a remedy of a certaine grieſe, which by your meanes may be eaſed, or elſe no waie cured.

And to the end ſuch cures may be wrought, God hath ſtirred vp in all times *Clarkes* of great vertue, and in theſe our dayes men of no ſmall credite, among the which I haue hearde no one more commended then you, which although happilie your modeſtie will denie (for that the greateſt *Clarkes* doe commonlie diſſemble their knowledge) or your preciſenes not graunt it, for that cunning men are often more dangerous: yet the world doth well know it, diuers haue tried it, and I muſt needes beleue it.

Peſellus not ſuffering him to range, yet deſirous to knowe his ar-
rant, answered him thus.

Gentleman and Countreiman as you ſay, & I beleue but of that hereafter: if you haue ſo great confidence in my cunning, as you profeſt, it may be your ſtrong imagination ſhall work that in you, which my Art cannot, for it is a principle among vs, that a behe-
ment thought is more auailable, than the vertue of our figures, ſometimes or characters. As for keeping your counſell in things honeſt, it is no matter, and in caſes vnlawfull, I will not meddle. And yet if it threaten no man harme, and may doe you good, you ſhall find my ſecrecie to be great, though my ſcience be ſmall, and therefore ſay on.

There is not far hence a Gentlewoman, whom I haue long time loued, of honeſt Parents, great vertue, and ſingular beautie, ſuch a one as neither by Art I can deſcribe, nor by ſeruiſe deſerue, and yet becauſe I haue heard many ſay, that where cunning muſt work, the whole body muſt be coloured, this is her ſhape. Shee is a Virgin of the age of eightene yeeres, of ſtatute neither too high or too lowe, and ſuch was Iuno: her haire black, yet comly, and ſuch had Leda: her eies haſell, yet bright, and ſuch were the lights of Venus. And although my ſkill in *Phiiſiognomy* be ſmall, yet in my iudgement ſhee was borne vnder Venus, her forehead, noſe, lips,

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and chinne, foreshewing (as by such rules we gesse) both a desire to liue, and a good successe in loue. In complexion a pure sanguine, in condition a right Saint, sildonie giuen to play, often to prayer, the first letter of whose name (for that also is necessarie) is Camilla.

This Lady haue I serued long, and often sued vnto, insomuch that I haue melted like *Mar* against the fire, and yet liued in the flame, with the *Fly* *Pirauista*, *Q* *Pfellus*, the torments sustained by her presence, the griefes endured by her absence, the pining thoughts in the day, the pinching dreames in the night, the dying life, the liuing death, the isalouise at all times, and the dispare at this instant, can neither be vttered of me without floods of teares, nor heard of thee without græfe.

Q *Pfellus*, not the tortures of hell, are either to be compared or spoken of, in the respect of my torments: for what they all had seuerally, all that and more doe I feele ioyntlie. Insomuch that with *Sisiphus* I role the stone euen to the top of the hill, when it tumbleth both it selfe and me into the bottome of hell, yet neuer ceasing, I attempt to renue my labour, which was begun in death, and cannot end in life.

What drier thirst could *Tantalus* endure then I, who haue almost euery houre the drink I dare not tast, and the meat I cannot? Insomuch that I am torne vpon the wheele with *Ixion*, my liuer gnawne of the *Vultures* and *Harpies*: yea, my soule troubled euen with the vnspeakeable paines of *Megara*, *Tisiphon*, *Alceio*, which secret sorowes, although it were more meete to inclose them in a *Labozinth*, then to set them on a hill: yet where the mind is past hope, the face is past shame.

It fareth with me *Pfellus* as with the *Ostridge*, who pricketh none but her selfe, which causeth her to run when she would rest, or as it doth with the *Pellican*, who striketh blood out of her owne bodie to doe others good: or with the *Woodculuer*, who plucketh off her feathers in *Winter*, to keepe others from cold: or as with the *Storke*, who when she is least able, carrieth the greatest burthen. So I practise all things that may hurt me, to doe her good, that neuer regardeth my paines, so far she is from rewarding them. For as
it is

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it is impossible for the best Adamant to draw Iron unto it if the Diamond be neere it, so is it not to be looked for that I with all my seruice, sute, deserts, and what else so euer that may drawe a woman, would winne Camilla, as long as Surus, a precious stone in her eyes, and an eye sore in mine, be present, who loueth her I knowe too well, and see him I feare me better: which loue will breede betwene vs such a deadly hatred, that being dead, our blood cannot be mingled together like Florus and Aegirhus, and being burnt, the flames shall part lyke Polinices and Eteocles, such a mortall enmitie is kindled, that nothing can quench it but death: and death shall not end it. What counsell can you giue me in this case? what comfort? what hope? When Aconius could not perswade Cydippe to loue, he practised fraude. When Tarquinius could not win Lucretia by prayer, he used force. When the Gods could not obtaine their desires by sute, they turned themselves into new shapes, leauing nothing vndone, for feare they should be vndone. The disease of loue Psellus is impatient, the desire extreame, whose assaults neither the wise can resist by pollicie, nor the valiant by strength.

Julius Caesar a noble Conqueror in war, a graue Counsailler in peace, after he had subdued Fraunce, Germany, Brittain, Spaine, Italy, Thessalia, Aegipt, yea, entered with no lesse puissance then good fortune into Armenia, into Pontus, into Affrica, yelded in his cheefest victories to loue, Psellus, as a thing fit for Caesar, who conquered all things sauing himselfe, and a deeper wound did the small arrow of Cupid make, than the speares of his enemies.

Hanniball no lesse valiant in armes, nor more fortunate in loue, hauing spoiled Ticinum, Trebia, Trasimena, and Ganna, submitted himselfe in Apulia to the loue of a woman, whose hate was a terror to all men, and became so bewitched, that neither the feare of death, nor the desire of glory could remoue him from the lap of his Louer.

I omit Hercules, who was constrained to vse a distaffe for the desire of his loue. Leander, who ventured to crosse the Seas for Hero. Iphis that hanged himselfe. Piramus that killed himselfe, and infinite more which could not resist the hot skirmishes of affection. And so far hath this humour crept into the mind, that Biblis
loued

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loued her brother, Myrrha her Father, Canace her Brother: in-
somuch as there is no reason to be giuen for so strange a græfe, nor
no remedie so vnlawfull, but is to be sought for so monstrous a dis-
ease. My disease is strange, I my selfe a stranger, and my sute no
lesse strange then my name, yet least I be tedious in a thing that
requireth hast, giue care to my tale.

I haue heard oftentimes that in loue there are three things for to
be vsed, if time serue, violence: if wealth be great, gold: if ne-
cessitie compell, sorcerie. But of these three but one can stand me
in stead, the last, but not the least, which is able to worke the minds
of all women like war, when the ether can scarce wind them like
a With. Medicines there are that can bring it to passe, and men
there are that haue some by potions, some by draynes, all by de-
ceit, the ensamples were tedious to recite, and you know them,
the meanes I come to learne, and you can giue them, which is the
onely cause of my comming, and may be the occasion of my plea-
sure, and certainly the way both for your praise and profit. Whe-
ther it be an enchanted lease, a verse of Pythia, a figure of Am-
phion, a Character of Orpheus, an Image of Venus, a branch
of Sibilla, it skilleth not. Let it be eyther the sedes of Medea, or
the blood of Phillis, let it come by Oracle of Apollo, or by Prophe-
sie of Tyresias, eyther by the intrayles of a Goat, or what else so
euer, I care not, or by all these in one, to make sure incantation,
and spare not. If I win my loue, you shall not lose your labour,
and whether it redound or no to my greater perrill, I will not for-
get your paines. Let this potion be of such force, that she may deate
in her desire, and delight in her distresse. And if in this case: you ey-
ther reueale my sute or deny it, you shall soon perceiue that Phi-
lancus will die as desperately in one minute, as he hath liued three
moneths carefully, and this your study shall be my graue, if by
your study you ease not my græfe. When he had thus ended, he
looked so stearely vpon Psellus, that he wished him farther of, yet
taking him by the hand, and walking into his Chamber, this good
man began thus to answer him.

Gentleman,

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Gentleman, if the inward spirit be answerable to the outward speech, or the thoughts of your hart agreeable to y^e words of your mouth, you shall breed to your selfe great discredite, and to me no small disquiet.

Do you thinke Gentleman, that the minde beeing created of God, can be ruled by man, or that any one can mooue the hart but he that made it? But such hath bene the superstition of olde Women, and such the follie of young men, that there could be nothing so vaine but the one would inuent, nor any thing so sencelesse but the other would beleue: which then brought youth into a scoles paradise, and hath now cast age into an open mockage. What the force of loue is I haue knowne, what the effects haue been, I haue heard: yet could I neuer learne, that euer loue could be wonne by the vertues of heaibs, stones, or words. And though manie there haue been so wicked to seeke such meanes, yet was there neuer any so unhappie to finde them.

Parrhasius painting Hopplyides, could neither make him that ranne to sweat, nor the other that put off his armor to breathe, adding this as it were for a note, No farther then colours: meaning, that to giue life, was not in his pensill, but in the Gods. And the like may be saide of vs, that giue our mindes to know the course of the Starres, the Planets, the whole globe of heauen, the simples, the compounds, the bowels of the earth, that some thing we may gesse by the outward shape, some thing by y^e natiuitie: but to wrest the will of man, or to wreath his hart to our humors, it is not in the compasse of Art, but in the power of the most highest.

But for because there haue been many without doubt that haue giuen credite to the vaine illusions of Witches, or the fende inuentions of idle persons, I will sette downe such reasons as I haue heard, and you will laugh at, so I hope I shall both satisfie your mind, and make you a little merrie: for nix thinketh there is nothing that can more delight, then to heare the things which haue no waight, to be thought to haue wrought wonders.

If you take Pepper, the seede of a Pettie, and a little quantitie of Pyretum, beaten or pounded all together, and put into Wine of two yeeres old, whensoever you drinke to Camilla, if shee loue you not, you loose your labour. The cost is small, but if your beleefe

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be constant, you winne the goale: for this Receipt standeth in a strong conceite.

Egges and Honnie blended with the Juts of a Vine-trée, and laide to your left side, is of as great force when you looke vpon Camilla, to bewitch the minde, as the quintessence of a Stockfish is to nourish the bodie.

An hearbe there is called Anacamforitis, a strange name, and doubtlesse of a strange nature, for whosoeuer toucheth it, fallcth in loue with the person shee next seeth. It groweth not in England, but here you shall haue that which is not halfe so good, that will doe as much good, and yet trulie no more.

The hearbe Carisum moistened with the blood of a Lizard, and hanged about your neck, will cause Camilla, (for her you loue best) to dreame of your seruices, lutes, desires, deserts, and what soeuer you would wish her to thinke of you, but beeing awaked, shee shall not remember what shee dreamed of. And this hearb is to be found in a Lake neere Boetia: of which water who so drinketh, shall be caught in loue, but neuer finde the hearbe: and if hee drinke not, the hearbe is of no force.

There is in the Frogges side a bone called Apocyon, and in the head of a young Colte, a bonch named Hyppomanes, both so effectuell for the obtaining of loue, that who so getteth either of them, shall win anie that are willing: but so inuiouslie hath both craft and nature dealt with young Gentlemen that seeke to gaine good wil by these meanes, that the one is licked off befoze it can be gotten, the other breaketh as soone as it is touched. And yet vnlasse Hyppomanes be licked, it cannot worke, and except Apocyon be found, it is nothing worth.

I omit the Thistle Eringium, the hearbes Catanenci, and Pyrama, Iuba his Charito blephaton, and Orpheus Stapliinus, all of such vertue in cases of loue, that if Camilla should but taste anie one of them in her mouth, shee would neuer let it goe downe her throate, least she should be poisoned: for well you knowe Gentleman that loue is a poison, and therefore by poison it must be maintained.

But I will not forget as it were the Methridate of the Magitians, the beast Hiena, of whom there is no part so small or so vile, but

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but it serueth for their purpose: in somuch that they account Hiena their God that can doe all, and their deuill that will doe all.

If you take seauen haire of Hienas lippes, and carrie them sixe daies in your teeth, or a peece of her skinne next your bare hart, or her bellie girded to your left side, if Camilla suffer you not to obtaine your purpose, certainlie she cannot choose but thanke you for your paines.

And if you want Medicines to win women, I haue yet more, the lunges of a Culture, the ashes of Stello, the left stone of a Cocke, the tongue of a Goose, the braine of a Cat, the last haire of a Wolues taile, things easie to be had, and commonlie practised, so that I would not haue thee stand in doubt of thy loue, when either a young Swallowe famished, or the shrowding sheete of a deere Friend, or a wahren Taper that burnt at his feete, or the inchaunted Needle that Medea hidde in Iasons flour, are able not onelie to make them desire loue, but also die for loue. How do you nowe feele your selfe Philautus. If the least of these charmes be not sufficient for thee, all exorcismes and coniurations in the world wil not serue thee.

You see Gentleman, into what blinde and grosse errors in olde time we were ledde, thinking euery olde wiers tale to be a truth, and euery merrie word, a verie witchcraft. When the Egyptians fell from their God to the Priest Memphis, and the Grecians from their morrall questions, to their disputations of Pyrrhus, and the Romans from religion to pollicie, then began all superstition to breede, and all impietie to blome, and to be so great they are both growne, that the one beeing then an infant, is now an Elephant, and the other being then a twig, is now a Tree.

They inuented as manie inchauntments for loue, as they did for the tooth-ache: but he that hath tried both, will say, that the best charme for a tooth-ache is to pull out the tooth, and the best remedie for loue, to weare it out. If incantations or potions, or amorous sayings could haue preuailed, Circes woulde neuer haue lost Whiles, nor Phædra Hippolitus, nor Phillis Demophoon. If coniurations, Charecters, Circles, Figures, Fiends, or Furies, might haue wrought any thing in loue, Medea woulde neuer haue suffered Iason to alter his mind. If the sirups of Micaonias, or the verses

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of Aeneas, or the Satyren of Dipsas, were of force to moue the mind they all three would not haue bene martired with the torments of loue. No, no Philautus, thou maist well poyson Camilla with such draegges, but neuer perswade her: for I confesse that such hearbes may alter the bodie from strength to weakenes, but to thinke that they can moue the mind from vertue to vice, from chastitie to lust, I am not so simple to beleue, neither would I haue thee so sinfull as to do it.

Lucilla ministring an amorous potion vnto her husband Lucretius, procured his death, whose life she onely desired.

Aristotle noteth one, that being inflamed with the loue of a faire Ladie, thought by medicine to procure his blisse, and wrought in the ende his bane: so was Caligula slaine of Cæsonia, and Lucius Lucullus of Calistine. Perswade thy selfe Philautus, that to vse hearbes to winne loue, will weaken thy bodie, and to thinke that hearbes can further, dooth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the olde time. Achimenius the hearb was of such force, that it was thought if it were throwne into the battaile, it would make all the souldiours tremble: but where was it when the Humbri and Tentoni were criled by warre, where grew Achimenius then, one of whose leaues would haue saued a thousand liues.

The kings of Persia gaue their souldiours the Plant Latace, which who so had, should haue plentie of meate, and money, and men, and all things: but why did the souldiours of Cæsar endure such famine in Pharsalia, if one hearbe might haue eased so manie harts? Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe died?

Democritus made a confection, that whosoever drank it, should haue a faire, a fortunate, and a good child. Why did not the Persian kings swill this Nectar, hauing such deformed and unhappy issue? Cato was of that mind, that three inchaunted wordes could heale the eye-sight: and Varro that a verse of Sibilla could ease the gout, yet the one was faine to vse running water, which was but a cold medicine, the other patience, which was but a dry plaister.

I would not haue thee think Philautus, that loue is to be obtayned by such meanes, but onely by Faith, Vertue, and Constancie.

Phillip

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Phillip King of Macedon, casting his eye vpon a faire Virgine, became enamoured, which Olympias his wife perceiuing, thought him to be enchanted, and caused one of her seruants to bring the Maiden vnto her, whom she thought to thrust both to exile and shame: but viewing her faire face without blemish, her chaste eyes without glauncing, her modest countenaunce, her sober and womanly behauiour, finding also her vertues to be no lesse then her beautie, she said, In my selfe there are charmes, meaning: that there was no greater enchantment in loue then temperance, wisdom, and chastitie. Hence therefore is the opinion of those, that thinke the minde to be tied to Magike, and the practise of those filthie that seeke those meanes. Loue dwelleth in the minde, in the will, and in the hart, which neither Coniurer nor Physick can alter. For as credible it is that Cupid shooteth his arrow, and hitteth the hart, as that herbes haue the force to bewitch the hart, onelie this difference there is, that the one was a fiction of Poetrie, the other of superstition. The will is placed in the soule, and who can enter there but he that created the soule?

No, no Gentleman, whatsoeuer you haue heard touching this, beleue nothing: for they (in mine opinion) which imagine that the minde is either by incantation, or exorcantation to be ruled, are as far from truth as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrarie is it to the profession of a Christian, as Paganisme. Suffer not your selfe to be ledde with that vile conceit, practise in your leue all kind of loyaltie. Be not mute, nor full of babble: be sober, but auoyde sullenesse: vse no kinde of riot, either by banquetting, which procureth surfets, nor in attire, which hasteth beggery. If you thinke well of your wit, be alwaies pleasant: if ill, be often silent: in the one, thy talke shall procure thee sharpe, in the other, thy modestie wise. All fish are not caught with flies, all women are not allured with personage. Frame Letters, Ditties, Musick, and all meanes that honestie may allow: for he wooeth well that meaneth no ill, and he speedeth sooner that speaketh what he should, then hee that uttereth what he will. Beleue mee Philautus, I am now old, yet haue I in my head a loue tooth, & in my mind, there is nothing that moze pearceth the hart of a beautifull Lady, then writing, where

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thou maist so set downe thy passions, and her perfection, as she shall haue cause to thinke well of thee, and better of herselfe: but yet so warilie, as neither thou seeme to praise her too much, or debase thy selfe too lowly: for if thou flatter them without meane, they loath, and if thou make of thy selfe aboue reason, they laugh at it: temper thy words so well, and place euery sentence so wiselie, as it may be hard for her to iudge, whether thy leue be more faithfull, or her beautie amiable. Lions fawne when they are clawed, Tygars stoope when they are tickled, Bucephalus lieth downe when hee is curried, women yeld when they are courted. This is the payson Philautus, the enchantment, the potions, that creepeth by sleight in, to the mind of a woman, and catcheth her by assurance, better then the fond deuices of old dreames, as an Apple with an Aue Maria, or a Vassell wand of a yere old, Crosses with fire characters, or the picture of Venus in Virgin Ware, or the Image of Camilla vpon a Soulwarps skin. It is not once mentioned in the English Court, nor so much as thought of in any ones conscience, that loue can be procured by such meanes, or that any can imagine such mischief, and yet I feare me it is too common in our Country, whereby they incur hate of euery one, and loue of none.

Touching my cunning in any vile deuices of Magike, it was neuer my studie, onely some delight I tooke in y^e Mathematicks, which made me knowne of more then I would, and of more then thinke well of mee, although I neuer hurt or hindered any. But be thou quiet Philautus, and vse those meanes that may win thy loue, not those that may shorten her life, and if I can any waies stand thee in stead, vse me as thy poore friend and Countreman, harme will I doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealings about the Court shall be fewe, for I loue to stand a loofe from loue and lightning. Fire giueth light to things far of, and burneth that which is next to it. The court shineth to me that come not there, but singeth those that dwell there. Wnele my counsell vse, that is in w^riting, & me thou shalt find secret, wishing thee alwaies fortunate, and if thou make mee partaker of thy success, it shall not turne to thy griefe, but as much as in me lyeth, I will further thee. When hee had finished this discourse, Philautus liked very well of it, and thus replied.

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Well Psellus, thou hast wrought that in mee, which thou wistest, for if the baits that are laide for beautie bee so ridiculous, I thinke it of as great effect in loue, to vse a plaister as a potion. I now vtterly dissent from those y^e imagine Magick to be the means, and consent with thee that thinkest Letters to be, which I wil vse. And how I speed I will tell thee, in the meane season pardon mee, if I vse no longer aunswere, for well you know, that he that hath the fit of an Ague vpon him, hath no list to talke, but to tumble, and loue pinching me, I haue moze desire to chew vpon mellancholie, then to dispute vpon Magicke: but hereafter I will make repaire vnto you, and what I nowe giue you in thanks, I will then requite with amends.

Thus these two Countymen parted with certaine Italian imbragings and tearmes of curtesie, moze then common, Philauros we shall find in his lodging, Psellus we wil leaue in his studie, the one musing of his loue, the other of his learning.

Here Gentlewomen you may see howe iustly men seeke to intrap you, when scornfully you goe about to reiect them, thinking, it not vnlawfull to vse Art when they perceiue you obstinate, their dealings I will not allow, neither can I excuse yours, and yet what should be the cause of both, I can gesse.

When Phydias first painted, they vsed no colours but blacke, white, redde, and yellow, Zeuxis added greene, and cuerie one inuented a new shadowing. At the last it came to this passe, that hee in painting deserued most praise that could set downe most colours: whereby there was moze contention kindled about the colour then the counterfait, and greater emulation for veritie in shewe, then workmanship in substance.

In the like manner hath it fallen out in loue, when Adam wooed, there was no policie but playne dealing: in colours but black, and white, affection was measured by faith, not by fancie, he was not curious, nor Eue cruell: hee was not enamoured of her beautie, nor shee alured by his personage: and yet then was shee the fairest woman in the world, and he the properest man. Since that time, euery Louer hath put to a linke, and made of a ring, a chaine, and an odde coyner, and framed of a plaine Alley, a crooked knot,

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knot, and of Venus Temple, Dedalus Labozinth. One curleth his haire, thinking loue to be moued with faire lookes, another layeth all his liuing vpon his back, iudging that Women are wedded in bzauerie: some vse discourses of loue to kinde affection: some Ditties to allure the minde: some Letters to stirre the appetite, diuers fighting to pꝛoue their manhooꝰe: sundry sighing to shewe their maladies: many attempt with shewes to please their Ladies eyes, not fewe with Pusick to entice the eare: insomuch that there is moze strife now who shall be the finest louer, than who is the faithfullst.

This causeth yon Gentlewomen to pick out those that can court you, not those that loue you, and hee is accounted the best in your conceits, that vseth most colours, not that sheweth greatest curtesie. A plaine tale of faith you laugh at, a picked discourse of fancie you meruaile at, condemning the simplicitie of truth, and preferring singularitie of deceit: wherein you resemble those Fishes that rather swallow a faire baite with a sharpe hooke, then a soule woꝝme breeding in the mud.

Whereof it commeth, that true Louers receiuing a floute for their sayth, and a mocke for their good meaning, are inforced to take such meanes as might compell you, which you knowing impossible, makeeth you the moze disdainfull, and them the moze desperate. This then is my counsaile, that you vse your Louers like Friends, and chouse them by their sayth, not by the shewe, but by the sound, neither by the waight, but by the touch, as you doe gold: so shall you be praised as much for vertue as beauty. But returne we againe to Philautus, who thus began to debate with himselfe.

What hast thou done Philautus in seeking to wounde her that thou desirest to winne? With what face canst thou looke on her thou soughtest to loose? Fie, fie Philautus, thou bringest thy good name into question, and her life into hazarde, hauing neither care of thine owne credite nor her honour. Is this the loue thou pretendest, which is worse then hate? Dost not thou seeke to poison her that neuer pinched thee? But why doe I recount those things which are past, and I repent? I am nowe to consider what I must doe, not what I would haue done. Follies past shall bee
woꝝne

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woyne out with faith to come, and my death shall shew my desire. Write Philaeus, what saist thou? write, no, no, thy rude stile will bewray thine estate, and thy rash attempt will purchase thy overthrow. Venus delighteth to heare none but Mercurie, Pallas will be stolne of none but Villes, it must be a smooth tongue and a sweet tale that can inchaunt Vesta.

Besides that, I dare not trust a messenger to carry it, nor her to reade it, least in shewing my Letter she discleise my loue, & then shall I be pointed at of those that hate me, and pittied of those that like me: of her scorned, of all talked of. No Philaeus, be not thou the by-word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue then conceale it, thou knowest not what bitter poison lyeth in sweet words, remember Pcellus, who by experience hath tried, that in loue one Letter is of more force then a thousand looks. If they like writings, they read them often, if dislike them, run them over once: and this is certaine, that she that readeth such toys, will also answer them. Onely this, bee secrete in conueiance, which is the thing they chiefest desire. Then write Philaeus, write: he that feareth euery bush must neuer goe a birding, hee that casteth all doubts, shall neuer be resolved in any thing. And this assure thy selfe, that be thy Letter neuer so rude and barbarous, she will read it, and be it neuer so louing, she will not shew it, which were a thing contrary to her honour, and the next way to call her honestie into question. For thou hast heard, yea, and thy selfe knowest, that Ladies that vaunt of theyr Letters, are accounted in Italie counterfait, and in England they are not thought currant.

Thus Philaeus determined, had nab to send his Letters, flattering himselfe with the successe which he to himselfe fained: and after long musing, he thus began to frame the minister of his loue.

To the fairest Camilla.

HARD is the choice faire Ladie, when one is compelled either by silence to die with griefe, or by writing to liue with shame: but so sweet is the desire of life, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely sute before an vntimely

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timely death. Both I haue beene to speake, and in dispaire to spee,
the one proceeding of mine owne cowardice, the other of thy cruel-
tie. If thou enquire my name, I am the same Philautus, which for
thy sake of late came disguised in a Maske, pleading custome for a
priuiledge, and curtesie for a pardon. The same Philautus which
then in secret tearmes coloured my loue, & now with bitter teares
bewray it. If thou nothing esteeme the bynnysh water that falleth
from mine eyes, I would thou couldest see the warme blood that
droppeth from my hart. Oftentimes I haue bene in thy company,
where easily thou mightest haue perceiued my wan cheekes, my
hollow eyes, my scalding sighes, my trembling tongue, to fore-
shew that then which I confesse now. Then consider with thy selfe
Camilla, the plight I am in by desire, and the perrill I am like to
fall into by deniall.

To recount the sorowes I sustaine, or the seruice I haue vow-
ed, would rather breed in thee an admiration then a beleefe: one-
lie this I adde for the time, which the end shall try for a truth, that
if thy aunswere be sharpe, my life will be short, so farre hath loue
wrought in my pining and almost consumed body, that thou onlie
maist breathe into me a newe life, or bereaue me of the old. Thou
art to weigh, not how long I haue loued thee, but how faithfullie,
neither to examine the worthines of my person, but the extremi-
ties of my passions: so preferring my deserts before the length of
time, and my disease before the greatnesse of my birth, thou wilt
eether yeeld with equitie, or denie with reason, of both the which,
although the greatest be on my side, yet the least shall not dislike
mee, for that I haue alwaies found in thee a mind neither repug-
nant to right, nor boyde of reason.

If thou wouldest but permit me to talke with thee, or by writ-
ting suffer me at large to discourse with thee, I doubt not but that
both the cause of my loue would be beleued, and the extremity re-
warded, both proceeding of thy beauty and vertue, the one able to
allure, the other ready to pittie. Thou must not thinke that God
hath bestowed those rare gifts vpon thee to kill those y are taught,
but to cure the. Those that are stong of the Scorpion, are healed of
the Scorpion, the fire that burneth, taketh away the heate of the
burne. The Spider Phalangium that poysoneth, deoth with her
skinne

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skinne make a plaister for popson, and shall thy beautie, which is of force to winne all with loue, be of the crueltie to wound anie to death? No Camilla, I no lesse delight in thy faire face, then pleasure in thy good conditions, assuring my selfe that for affection without lust, thou wilt not render malice without cause.

I ouit my care to thy consideration, expecting thy Letter, eyther as a cullise to preserue, or as a sword to destroy, eyther as Antidotum, or as Aconitum: If thou delude me, thou shalt not long triumph ouer me liuing, and small will thy gloze be when I am dead. And I end.

Thine euer, though he be
neuer thine, Philautus.

This Letter being ended, he studied how it might be conueyed, knowing it to be no lesse perrillous to trust those hee knewe not in so wrightie a case, then difficult for himselfe to haue oportunitie to deliuer it in so suspicious a company: At the last, taking out of his Closet a faire Pomegranat, and pulling all the kirkels out of it, he wrapped his Letter in it, closing the toppe of it finely, that it could not be perceiued, whether Nature againe had knit it of purpose to further him, or his Art had overcome Natures cunning. Thys Pomegranat he tooke, beeing himselfe both messenger of his Letter, and the Plaister, and insinuating himselfe into the company of the Gentlewomen, among whom was also Camilla, he was welcommed, as well for that he had beene long time absent, as for that he was at all times pleasant: much good communication was there touching many matters, which here to insert, were neither conuenient, seeing it both not concerne the history, nor expedient, seeing it is nothing to the deliuerie of Philautus Letter. But this it fell out in the end, Camilla whether longing for so faire a Pomegranat, or willed to aske it, yet loth to require it, shee suddainlie complained of an old disease, where-with shee many times felt her selfe griened, which was an extreamie heate in the stomack, which aduantage Philautus marking, would not let slippe when it was purposely spoken, that she should not giue him the Key, and therfore

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as one glad to haue so conuenient a time to offer both his dutie and his deuotion, he began thus.

I haue heard Camilla of Physitions, that there is nothing eyther moze comfortable or moze profitable for the stomack or inflamed Liuer, then a Pomgranat, which if it be true, I am gladde that I came in so good time with a medicine, seeing you were in so ill a time surprized with your maladie: and verily this will I say, that there is not one kinnell, but is able both to ease your paine, and to double your pleasure, and with that he gaue it to her, desiring that as she felt the working of the potion, so shee would consider of the Physition.

Camilla with a smiling countenaunce, neither suspecting the craft nor the conueier, answered him with these thanks.

I thanke you Gentleman, as much for your counsell as your curtesie, and if your cunning be answerable to either of them, I will make you amends for all of them: yet I will not open so faire a fruite as this is, untill I feele the paine that I so much feare. As you please quoth Philautus, yet if euery morning you take one kinnell, it is the way to prevent your disease, and me thinks that you should be as careful to worke meanes before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, answered Camilla, to try your Physick, which as I know it can doe mee no great harine, so it may doe mee much good.

In trueth said one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Physick, but also be-
sie carefull for his patient.

It behoueth (quoth Philautus) that he that ministrcth to a Ladie, be as desirous of her health, as his owne credite, for that there reboundeth moze praise to the Physition that hath a care to his charge, then to him that hath onely a shew of his Art. And I trust Camilla will better accept of the good will I haue to rid her of her disease, then the gift, which must worke the effect.

Other wise quoth Camilla, I were very much to blame knowing that in many, the behauiour of the man hath wrought moze then the force of the medicine. For I woulde alwaies haue my
Physition

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Physition of a cheerfull countenance, pleasantly conceited, and well proportioned: that hee might haue his sharpe potions mixed with sweet counsaile, and his sower druggs mitigated with merrie discourses. And this is the cause that in olde time they paynted the God of Physicke, not like Saturne, but Aesculapius, of a good complexion, fine wit, and excellent constitution. For this I know by experience, though I be but young to learne, and haue not often bene sicke, that the sight of a pleasant and quick-witted Physition, hath remoued that from my hart with talke, that hee coulde not with all his Treacle.

What might well bee, answered Philautus, for the man that wrought the cure, did perchance cause the disease, and so secrete might the grieve be, that none could heale you but he that hurt you, neither was your hart to be eased with any inward potion, but by some outward perswasion: and then it is no meruaile if the ministring of a few words were more available then Methydate.

Well Gentleman, said Camilla, I will neither dispute in Physicke wherein I haue no skill, neither answer you to your least surmises which you seeme to leuell at, but thanking you once againe both for your gift and good will, wee will vse other communication, not for getting to aske for your friende Euphues, who hath not long time ben where he might haue been welcommed at all times, and that he came not with you at this time, we both maruaile and would faine know.

This question so earnestlie asked of Camilla, and so hardly to be answered of Philautus, nipped him in the heade, notwithstanding, least he should seeme by long silence to incurre some suspicion, hee thought a bad excuse better then none at all, saying, that Euphues was now a dayes become so studious, (or as he feared it, superstitious) that he could not himselfe so much as haue his company.

Belike quoth Camilla, he either espied some new faults in the women of England, wherby he seeketh to absent himselfe, or some old haunt that will cause him to soile himselfe. Not so, answered Philautus, and yet that it was said so, I will tell him.

Thus after much conference, many questions, and long time spent, Philautus tooke his leaue, and being in his Chamber, wee will there leaue him, with such cogitations as they commonlie

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haue, that either attend the sentence of life or death at the Barre, or the aunswere of hope or dispaire of their loues, which none can set downe but he that hath them, so that they are not to be uttered by the coniecture of one that would imagine what they should bee, but by him that knoweth what they are.

Camilla the next morning opened the Pomgranat, and saw the Letter, which reading, pondering and perusing, she fell into a thousand contrarieties, whether it were best to aunswere it or not, at the last, inflamed with a kind of choller, so that she knewe not what belonged to the perplexities of a louer, she requited his fraude and loue with anger and hate, in these tearmes or the like.

To Philautus.

I Had long time debate with my selfe Philautus, whether it might stand with mine honour to sende thee an aunswere, for comparing my place with my person, mee thought thy boldnes more then either good manners in thee would permit, or I with modestie could suffer: yet at the last, casting with my selfe that the heate of thy loue might cleane be raced with the coldnesse of thy letter, I thought it good to commit an inconuenience, that it might preuent a mischiefe, choosing rather to cut thee off short by rigour, then to giue thee any iote of hope by silence. Greene sores are to be dressed roughly, least they fester, Tettars to be drowne in the beginning, least they spread: King-wormes to be annoied when they first appeare, least they compass the whole body, and the assaults of loue to be beaten backe at the first sledge, least they undermine at the second. Fire is to be quenched in the sparke, Weedes are to be rooted in the bud, follies in the blossome.

Thinking this morning to try my phisicke, I perceiued thy fraude, insomuch that the kenneil that shoulde haue cooled my stomack with moystnes, hath kindled it with thollar, making a flaming fire where it founte but hote imbers, conuerting like the Spider, a sweet flower into a bitter poyson. I am not Philautus an Italian Lady, who commonly are wooed with leasings, & won with lust, entangled with deceit, and enioyed with delight, caught with sinne, and cast off with shame.

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For mine owne part, I am too young to knowe the passions of a Louer, and too wise to beleeue them, and so far from trusting anie, that I suspect all : not that there is in euery one practise to deceiue, but there wanteth in me a capacitie to conceiue.

Seeke not then Philaurus, to make the tender twigge crooked by Art, which might haue growne straight by nature. Come is not to be gathered in the blade, but in the care, no; fruit to be pulled from the Tree when it is greene, but when it is mellow, no; Grapes to bee cut for the presse when they first rise, but when they are full ripe : no; young Ladies to be sued vnto, that are fitter for a robbie then a husband, and meeter to beare blowes then children. You must not thinke of vs as of those in your owne Country, that no sooner are out of the cradle, but they are sent to the Court, and wooed sometimes befoze they are weaned, which bringeth both the Pation and theyr Names, not in question onely of dishonestie, but into obloquie.

This I would haue thee to take for a flat aunswere, that I neyther meane to loue thee, no; heereafter if thou followe thy sute, to heare thee. Thy first practise in the Maske I did not allowe, the second by thy writing I mislike : if thou attempt the third meanes, thou wilt enforce mee to vtter that, which modestie now maketh mee to conceale. If thy good will be so great as thou tellest, seeke to mittigate it by reason, or time, I thanke thee for it, but I cannot requite it, vnlesse thou either were not Philaurus, or I not Camilla. Thus pardoning thy boldnes vpon condition, and resting thy friend if thou rest thy sute, I end.

Neither thine, nor her owne
Camilla.

This Letter Camilla fitched in an Italian Petrarch which shee had, determining at the next comming of Philaurus to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some word.

Philaurus attending hourly the successe of his loue, made his repaire according to his accustomed vse, and finding the Gentlewomen sitting in an Arbour, saluted the curteously : not forgetting
to

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to be inquisitiue how Camilla was eased by his Pomgranat, which oftentimes asking of her, shee answered him thus.

In faith Philaurus, it had a faire coate but a rotten kirkel, which so much offended my weake stomack, that the very sight caused me to lothe it, and the sent to throw it into the fire.

I am sorry, quoth Philaurus, (who spake no lesse then tructh) that the medicine could not worke that which my minde wished, and with that stood as one in a traunce, which Camilla perceiuing, thought best to rub no more on the gall, least the standers by should espie where Philaurus shew woong him.

Well, saide Camilla, let it goe, I must impute it to my ill fortune, that where I looked for a restoratie, I found a consumption: and with that shee dreeue out her Petrarch, requesting him to censer her a lesson, hoping his learning would be better for a Schoole-maister, then his luck for a Whisition. Thus walking in the Alley, shee listened to his construction, who turning the Booke, founde where the Letter was inclosed, and dissembling that hee suspected, hee sayde hee would keepe her Petrarch untill the morning, doe you quoth Camilla.

With that the Gentlewomen clustred about them both, either to heare how cunning Philaurus could censer, or how readily Camilla could conceiue. It fell out, that they turned to such a place as turned them all to a blank, where it was reasoned, whether loue came at the suddaine view of beautie, or by long experience of vertue: a long disputation was like to insue, had not Camilla cut it off befoze they could ioyne issue, as one not willing in the company of Philaurus, either to talke of loue or thinke of loue: least either hee should suspect shee had bene wored, or might bee wonne, which was not done so closelie but it was perceiued of Philaurus, though dissembled.

Thus after many words they went to their dinner, where I omit their Table-talk, least I leese mine.

After their repast Surus came in with a great traine, which lightned Camillas hart, and was a dagger to Philaurus breast, who tarried no longer then he had leisure to take his leaue, either desirous to reade his Ladies answer, or not willing to enioy Surus his companie, whom also I will now forsake, and follow Philaurus,

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to heare how his minde is quieted with Camillas curtisie. Philauru no sooner entred his Chamber, but he read her Letter, which wrought such skirmishes in his minde, that hee had almost forgot reason, falling into the olde vaine of his rage in this manner. Ah cruell Camilla, and accursed Philaurus. I see nowe that it fareth with thee as it doth with the Harpey, which hauing made one astonished with her faire sight, turneth him into a stone with her venomous saueur, and with mee as it doth with those that view the Basiliske, whose eyes procure delight to the looker at the first glance, and death at the second sight.

Is this the curtisie of England towards Strangers, to intreat them so dispiightfully? Is my good will not enely reiected without cause, but also disdained without colour? I, but Philaurus prayse at thy parting: if thee had not liked thee, she would neuer haue answered thee. Knowest thou not that where they loue much, they dissemble most, that as faire weather cometh after a foule storme, so sweet tearmes succcede sower taunts. Assay once againe Philaurus, by Letters to winne her lone, and followe not the vnkinde Hounde, who leaueth the sent because hee is rated, or the bastard Spaniell, which beeing once rebuked, neuer retrieueth his game. Let Atlanta runne neuer so swiftly, she will looke back vpon Hypomanes: let Medea be as cruell as a fiend to all Gentlemen, shee will at the last respect Iason.

A deniall at the first is accounted a graunt, a gentle answer a mockerie. Ladies vse their Louers as the Storke doth her young ones, who picketh them till they bleed with her bill, and then healeth them with her tongue. Cupid himselfe must spend one arrow, and thinkest thou to speede with one Letter? No, no Philaurus, hee that looketh to haue cleere water must digge deepe, he that longeth for sweet Musicke, must sette his strings at the highest, he that seeketh to win his loue, must stretch his labour and hazard his life. Venus blesteth Lyons in the folde, and Lambes in the Chamber, Eagles at the assault, and Foxes in counsaile, so that thou must be hardy in thy pursute, and meeke in victoery, venterous in obtaining, and wise in concealing: so shalt thou win that with praise, which otherwise thou wilt loose with pœuishment. Faint hart Philaurus neither winneth Castle nor Ladie: therfore endure all things that

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shall happen with patience, and pursue with diligence: thy fortune is to be tried, not by the accidents, but by the end.

Thus Gentlewomen, Philautus resembleth the Tiper, who being stricken with a Rade, lieth as it were dead, but stricken the second time, recovereth his strength: hauing his aunswere at the first in a Pasque, he was almost amazed, and now againe denied, hee is animated: presuming thus much vppon the good disposition and kindnes of Women, that the higher they sitte the lower they looke, and the more they seeme at the first to loath, the more they loue at the last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodill, who when one approacheth neere vnto him, gathereth vp himselfe into a roundnes of a Ball, but running from him, stretcheth himselfe into the length of a Tree.

The willing resistance of women, was the cause that made Arelus (whose Art was onely to draue Women) to paint Venus Cnydia, catching at the Ball with her hand, which she seemed to spurne at with her foote. And in this poynt they are not vnlike vnto the Pyre Tree, which beeing betwen, gathereth in his sappe: but not moued, poureth it out like sirupe. Women are neuer more coy then when they are beloued, yet in their mindes neuer lesse constant: seeming to tye themselves to the Mast of the Shyp with Vlysses when they are wooed, with a strong Cable, which beeing well discerned, is a twine thred: throwing a stone at the head of him, vnto whom immediately they cast sooth an Apple: of which they gentle nature Philautus being perswaded, followed his sute againe in this manner.

Philautus to the faire Camilla.

I Cannot tell Camilla, whether thy ingratitude be greater, or my misfortune: for perusing the fewe lines thou gauest mee, I found as small hope of my loue, as of thy curtesie. But so extreme are the passions of loue, that the more thou seekest to quench them by disdain, the greater flame thou increasest by desire. Not vnlike to Iupiters well, which extinguisheth a fire, by and

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and kindleth a wet stick. And no lesse force hath thy beautie ouer mee, then the fire hath ouer Naplyna, which leapeth into it, where soeuer it seeth it.

I am not he Camilla, that will leaue the Rose, because it pricked my finger, or forsake the Golde that lyeth in the hote fire, for that I burnt my hand, or refuse the sweet Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull loue, is neither to be daunted with despight, nor affrighted with danger. For as the Load-stone what winde soeuer blow, turneth alway to the North, or as Aristotles Quadratus, which way soeuer you turne it, is alwaies constant: so the faith of Philautus is euermore applied to the loue of Camilla: neither to be remooued with any winde, nor rolled by any force. But to my Letter.

Thou sayst Greene wounds are to be dressed roughly, least they fester: certainly thou speakest like a good Surgion, but dealest like one vnskillfull, for making a great wound, thou puttest in a small tent, cutting the flesh that is sounde before thou cure the place that is soze: striking the vaine with a knife, which thou shouldst stop with lint. And so hast thou dyawne my Letter (I vse thine owne tearme) that in seeking to spoile it in my chinne, thou hast spread it ouer my body.

Thou addest, thou art no Italian Lady, I answer, would thou wert: not that I would haue thee wooed as thou saist they are, but that I might winne thee, as thou nowe art: and yet thys I dare say, though not to excuse all or disgrace thee, that some there are in Italie too wise to be caught with leasings, and too honest to bee intangled with lust, and as warie to eschue sinne, as they are willing to sustaine shame: so that whatsoeuer the most be, I would not haue thee thinke ill of the best.

Thou alleadgest thy youth and allowest thy wisdom, the one, not apt to know the impressions of loue, the other, suspicious not to beleue them. Truly Camilla I haue heard, that young is the Goose that will eate no Dates, and a very ill Cocke that will not crowe before hee be olde, and no right Lyon that will not feede on hard meate before he tast sweet Pilke: and a tender Virgine God knowes it must be, that measureth her affections by her age, when as naturally they are inclined (which thou particularly puttest to

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our Countrie) to play the Brides befoze they bee able to dresse their heads. Many similitudes thou bringest in to excuse youth; thy twig, thy Corne, thy fruite, thy Grape, and I know not what, which are as easie to be refelled, as they are to be repeated. But my good Camilla, I am as vnwilling to confute any thing thou speakest, as I am thou shouldst utter it; insomuch as I would sweare the Crow were white, if thou shouldst but say it.

My good will is greater then I can expresse, and thy curtesie lesse then I deserue: thy counsell thou repell it with time and reason, of so little force, that I haue neither the will to vse the meane, nor the wit to conceiue it. But this I say, that nothing can breake of my loue but death: nor any thing hasten my death but thy discurtisie. And so I attend thy finall sentence, and my fatall destinie.

Thine euer though he be
neuer thine, Philautus.

This Letter hee thought by no meanes better to bee conuected, then in the same booke hee receiued hers, so omitting no time, least the yron should coole befoze he could strike, he presently went to Camilla, whom he found in gathering of flowers, with diuers other Ladies and Gentlewomen, which came as well to recreate themselves for pleasure, as to visite Camilla, whom they all loued. Philautus somewhat boldened by acquaintance, courteous by nature, and courtlic by countenance, saluted them all with such tearmes as hee thought meete for their personages, not forgetting to call Camilla his scholler, when she had schooled him being her Maister.

One of the Ladies who delighted much in mirth, seeing Philautus behold Camilla so stedfastly, said vnto him: Gentleman, what flower like you best in all this border? Here be faire Roses, sweet Violets, fragrant Primroses: here will be Lilly-flowers, Carnations, Sops in Wine, sweet Johns, and what may either please you for sight, or delight you with saour: loath we are you should haue a posse of all, yet willing to giue you one, not that which shal
loke

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looke best, but such a one as you shall like best.

Philautus omitting no opportunitie that might either manifest his affection or commend his wit, answered her thus.

Lady, of so many sweet flowers to choose the best, it is hard, seeing they be all so good: if I should preferre the fairest before the sweetest, you would happily imagine, that either I were stopped in the nose, or wanton in the eyes: if the sweetnes before the beautie: then would you gesse me either to live with savour, or to have no indgement in colours: but to tell my minde, (upon correction be it spoken, of all flowers I loue a faire woman.

Indeede quoth Flavia, (for so was she named) faire women are set thicke, but they come by thin, and when they begin to bud, they are gathered, as though they were blowne, of such men as you are Gentleman, who thinke greene grasse will neuer be dry Hay: but when the flower of their youth (being slipped too young) shall fade before they be olde, then I dare say, you would change your sayre flower for a weede, and the woman you loued then, for the worst Violet you refuse now.

Ladie, answered Philautus, it is a signe that beantie was no niggard of her slippes in this Garden, and very enuious to other grounds, seeing here are so many in one Plot, as I shall neuer find more in all Italic, whether the reason be the heate which killeth them, or the countrie that cannot beare them. As for pulling them up soone, in that we shew the desire we haue to them, not the mallice. Where you conieure, that men haue no respect, to things when they be olde, I cannot but consent to your saying, for well do you know, that it fareth with women as it doth with the Mulberry Tree, which the elder it is, the younger it seemeth, and therefore hath it growne to a Proverbe in Italic, when one seeth a woman stricken in age to looke amiable, hee saith, shee hath eaten a Snake: so that I must of force follow mine old opinion, that I loue fresh colours well, but faire women better.

Flavia would not so leaue him, but thus replied to him. You are very amorous Gentleman, other wise you would not take the defence of that thing which most men contemne, and women will not confesse. For whereas you goe about to curry favour, you make a fault either in praising vs too much, which wee account in Eng-

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land flattery, or pleasing your selfe in your owne mind, which wise men esteeme as folly. For when you endeavour to proue that Women the elder they are the fairer they looke, you thinke them either very credulous to beleue, or your talke very effectuell to perswade. But as cunning as you are in your Pater noster, I will be bolde to adde one Article more to your Creede, that is, you may seeke in matters of loue what you will, but Women will beleue what they list, and in extolling their beauties, they giue more credite to their owne glasses then mens gloses: but you haue not yet answered my request touching that flower you most desire: for women doe not resemble flowers neither in shew nor saour.

Philautus not thinking for an Aprill showre, followed the chase in this manner. Lady, I neither flatter you nor please my selfe, (although it pleaseth you so to coniecture) for I haue alwaies obserued this, that to stand too much in mine owne conceite, would gaine me but little, and to censure those of whom I sought for no benefite, would profit mee lesse: yet was I neuer so ill brought vp, but that I could when time and place should serue, giue euerie one their iust commendation, vlesse it were among these that were without comparison: offending in nothing but in this, that being too curious in praising my Lady, I am like to the Painter Protogenes, who could neuer leaue when his worke was well, which fault was to be excused in him, because hee would make it better, and may be bozne in me, for that I will it excellent.

Touching your first demaund, which you see me againe to vge in your last discourse, I say of all flowers I loue the Rose best, yet with this condition, because I will not cate my worde, I like a faire Ladie well. Then quoth Flavia, since you will needs ieyne the flower with the Woman, among all vs (and speake not partiallie) call her your Rose that you most regarde: and if she denie that name, wee will enioyne her a penance for her pride, and reward you with a Violet for your paines.

Philautus being driuen to his shift, wished himselfe in his chamber, for this he thought, that if he should choose Camilla, she would not accept it: if another, she might iustly reiect him. If hee should discouer his loue, then would Camilla thinke him not to be secrete, if conceale it, not to be seruent: besides, all the Ladies would espy his

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his loue, and preuent it, or Camilla dispise his offer, and not regard it. While he was thus in a deepe meditation, Flauia wakened him saying: Why Gentleman are you in a dreame, or is there none heere woozthy to make your choise of, or are wee all so indifferent, that there is neuer a good?

Philautus seeing this Ladie so curteous, and louing Camilla so earnestly, could not yet resolve himselfe what to do: but at the last, Loue, which neuer regardeth what it speaketh, nor where, replied thus at all adventures. Ladies and Gentlewomen, woulde I were so fortunate y I might choise euery one of you for a flower, and then would I boldly affirme, that I could shew the fairest possie in the world, but folly it is for me to wish that, beeing a slaue, which none can hope for y is an Emperour. If I make my choise, I shall speed so well as he that enieyeth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose colour so increased, as one would haue iudged all her face to haue beene a Rose, had it not been stained with a naturall whitnesse, which made her to excell the Rose.

Camilla with a smiling countenaunce, as though nothing greeued, yet bered inwardly to the hart, refused the gift flatly, pretending a ready excuse: which was, that Philautus was either verie much ouer-seene, to take her befoze the Ladie Flauia, or els disposed to giue her a mock aboue the rest in the company.

Well quoth Flauia to Philautus, (who now stood like one that had been besmured) there is no harme doone, for I perceiue Camilla is otherwise sped: and if I be not much deceiued, shee is a flower for Surius wearing: the penance shee shall haue is to make you a Rosegay, which shee shall not deny, vnlesse shee desie vs, and the reward you shall haue in this, while you tarry in England my face shall be your Violet.

This Ladies Cousin was named Fraunces, a faire Gentlewoman and a wise, young, and of very good conditions, not much inferior to Camilla, equall she could not be.

Camilla, who was loth to be accounted in any company coy, endeoured in the presence of the Lady Flauia, to bee very curteous, and gathered for Philautus a possie of all the finest flowers in the Garden, saying thus vnto him: I hope you will not bee offended

Philautus,

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Philautus, in that I could not be your Rose, but impute the faulte rather to destinie then discusse.

Philautus plucking vp his spirits, gave her thanks for her paines, and immediatly gathered a Violet, which he gaue Mistres Fraunces, which she curteously receiued: thus all parts were pleased for that time.

Philautus was invited to dinner, so that he could no longer stay, but pulling out the booke wherein his Letter was inclosed, he deliuered it to Camilla, taking his humble leave of the Lady Flavia, and the rest of the Gentlewomen. When he was gone, there fell much talke of him betweene the Gentlewomen, one commending his wit, another his personage, some his fauour, other his good conditions: insomuch that the Ladie Flavia bound it with an oath, that shee thought him both wise and honest.

When the company was dissolued, Camilla not thinking to receiue an answer, but a Letter, went to her Italian Booke, where she found the Letter of Philautus, who without any further aduice, as one very much offended, or in a great heat, sent him this bone to gnaw vpon.

To Philautus.

Sufficed it not thee Philautus, to betwray thy follies, and moue my patience, but thou must also procure in me a minde to reuenge, and to thy selfe the means of a farther perrill: Where didst thou learne, that being forbidden to be bold, thou shouldst grow impudent: Or being suffered to be familiar, thou shouldst were haile fellow: But to so malepert boldnes is the demerour of young Gentlemen come, that where they haue bene once welcommed for curtesie, they thinke themselves worthy to court any Ladie by custome: wherein they imagine they vse singular audacitie, which we can no otherwise learne then saurinesse, thinking Women are to be drawne by their coined and counterfeit conceits, as the Straw is by the Amber, or the yron by the Leadstone, or the gold by the minerall Chrysocolla.

But as there is no Serpent that can breede in the Box-tree for the hardnes, or will build in the Cypres-tree for the bitterness, so there

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there is no sonde or poisoned Louer that shall enter into my heart, which is hardened like y^e Adamant, nor take delight in my words, which shall be moze bitter then gall.

It fareth with thee Philautus as with the Drone, who hauing lost his owne wings, seekes to spoyle the Bees of theirs, and thou being clipped of thy libertie, goest about to bereaue mee of mine, not farre differing from the nature of Dragons, who sucking blood out of the Elephant, kill him, and with the same payson theselues. And it may be, that by the same meanes that thou takest in hande to inuegle my minde, thou intrap thine owne: a iust reward for so vnjust dealing, and a fit reuenge for so vnkind a regard.

But I trust thy purpose shall take no place, and that thy malice shall want might, wherein thou shalt resemble the Serpent Prophirus, who is full of payson, but beeing toothlesse, hee hurteth none but himselfe: and I doubt not but thy mind is as full of deceit as thy words are of flatterie, but hauing no teeth to bite, I haue no cause to feare. I had not thought to haue vsed so sowze words, but where a wand cannot rule the Horse, a spurre must. When gentle Medicines haue no force to purge, we must vse bitter potions, and where the soze is neither to be dissolued by plaister, nor to bee broken, it is requisite it should be launced.

Herbes that are the worse for watering, are to bee rooted out, Trees that are lesse fruitfull for the lopping, are to bee hewen downe, Watkes that ware haggard by manning, are to be cast off, and fond louers that increase in their follies when they be reiected, are to be dispised.

But as to be without haire amongst the Mycanions, is accounted no shame, because they be all borne bald, so in Italie to liue in loue is thought no faulte, for that there they are all giuen to lust, which maketh thee to coniecture, that we in England reckon loue to be the chiefest vertue, which we abhorre as the greatest vice: which groweth like the Iute about the Trees, and killeth them by culling them. Thou art alwaies talking of loue, and applying both thy wit and thy wealth in that idle trade, onely for that thou thinkest thy selfe amiable: not vnlike vnto the Hedgehogge, who euer more lodgeth amongst thornes, because hee himselfe is full of prickles.

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But take this both for a warning and an aunswere, that if thou prosecute thy sute, thou shalt but vnder thy selfe, for I am neither to be wooed with thy passions, whilst thou liuest, nor to repent mee of my rigour when thou art dead: which I would not haue thee thinke to proceede of any hate I beare thee, for I mallice none, but for loue to mine honour, which neither Italian shall violate, nor Englishman diminish. For as the precious Stone Calazias, being throwne into the fire, keepeth still his coldnes, not to be warmed with any heate, so my hart, although dinted at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwaies keepe his hardnesse, and be so farre from being mollified, that thou shalt not perceiue it moued. The Violet Lady Flauia bestowed on thee, I wish thee, and if thou like it, I will further thee, other wise, if thou persist in thine old follies, whereby to increase thy newe griefes, I will neuer come where thou art, nor shalt thou haue access to the place where I am. For as little agreement shall there be betweene vs, as is betweene the Vine and the Cablish, the Dake and the Oliue Tree, the Serpent and the Ash-tree, the Iron and Theamides.

And if euer thou diddest loue mee, manifest it in this, that hereafter thou neuer write to me, so shall I both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to wring water out of the Domnice, thou shalt but betray thy falsehood, and augment thy shame, and my securitie. For this I swear, by her whose lights can neuer die, Vesta, and by her whose hestes are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so say with modestie) is more bitter vnto mee then death.

If this aunswere will not content thee, I will thewe thy Letters, disclose thy loue, and make thee ashamed, to vndertake that which thou canst neuer bying to passe. And so I end, thine, if thou leaue to be mine.

Camilla.

Camilla dispatched this Letter with speed, and sent it to Philautus, by her man, which Philautus hauing read, I omit the plight he was in, to the consideration of you Gentlemen, that haue beene in the

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the like: he tare his haire, rent his clothes, and fell frō the passions of a Louer to the pangs of frenzie: but at the last, calling his wits to him, forgetting both the charge Camilla gaue him, and the contents of her Letter, hee græted her immediatlie againe with an answer by her owne messenger, in this manner.

28 To the cruell Camilla greeting.

If I were as far in thy bookes to be beloued, as I art in mine to be beloued, thou shouldest either sone be made a wife, or euer remaine a Virgine, the one would rid me of hope, the other acquite mee of feare. But seeing there wanteth wit in me to perswade, and will in thee to consent, I meane to manifest the beginning of my loue by the end of my life, the effects of the one shall appeare by the effects of the other.

When as neither solemne oath, nor sound perswasion, nor anie reason can worke in thee a remorse, I meane by death to shew my desire, the which the sooner it commeth, the sweeter it shall be, and the shortnes of the force, shall abate the sharpnes of the sorrow: I cannot tell whether thou laugh at my folly or lament my frenzie, but this I say, and with salt teares trickling downe my cheekes, I sweare, that thou neuer foundest more pleasure in rejecting my loue, then thou shalt finde paine in remembzing my losse, and as bitter shall life be to thee, as death to mee, and as sorrowfull shall my friends be to see thee prosper, as thine glad to see me perrish.

Thou thinkest all I write of course, and makest all I speake of small account: but GOD who reuengeth the periuries of dissemblers, is witnesse of my truth, of whom I desire no longer to liue, then I meane simply to loue.

I will not vse many words, for if thou be wise, few are sufficient: if froward, superfluous: one line is enough if thou bee courteous, one word too much if thou be cruell. Yet this I adde, and that in bitterness of soule, that neither my hand dareth write that which

Euphues and his England.

my hart intendeth, nor my tongue utter that which my hand shall execute. And so farewell, vnto whom onely I wish well.

Thine euer, though shortly
neuer, Philautus.

This Letter being written in the extremitie of his rage, he sent by him that brought hers. Camilla perceiuing a fresh reply, was not a little mellancholie, but digesting it with company, and burning the Letter, shee determined neuer to write to him, nor after that to see him, so resolute was shee in her opinion: I dare not say obstinate, least you Gentlewomen should take Pepper in the nose, when I put but salt to your mouthes. But this I dare boldlie affirme, that Ladies are to be wooed with Appelles Pensill, Orpheus Harpe, Mercuries tongue, Adonis beautie, Croesus wealth, or else neuer be wonne: for their beauties being blazed, their eares tickle, their minds moued, their eyes pleased, their appetite satisfied, their Coffers filled: when they haue all things they shoulde haue, and would haue, then men need not to stand in doubt of their committing, but of their constancie.

But let me follow Philautus, who nowe both loathing his life, and cursing his luck, called to remembrance his old friend Euphues, whom hee was wont to haue alwaies in mirth a pleasant companion: in grieue a comforter: in all his life the onely stay of his libertie: the discourtesie which he offered him so increased his grieue, that he fell into these tearmes of rage, as one either in an extasie, or in a lunacie.

Now Philautus, dispute no more with thy selfe of thy loue, but be desperate to end thy life, thou hast cast off thy friends, and thy Lady hath forsaken thee: thou destitute of both, canst neither haue comfort of Camilla, whom thou seest obstinate, nor counsell of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length, though too late, that a true friend is of more price then a kingdome, and that thy faith is to be preferred before the beautie of Camilla. For as safe being it is in the company of a trustie mate, as sleeping in the grasse Trifoile, whete there is no Serpent so venomous y dare venture.

Thou

Euphues and his England.

Thou wast euer carefull for my estate, and I carelesse for thine: thou didst alwaies feare in me the fire of lone, I euer flattered my selfe with the bzidle of wisdomē: when thou wast earnest to giue me counsaile, I waxed angry to heare it: if thou didst suspect mee vpon iust cause, I fell out with thee for euery light occasion, now Euphues, I see what it is to want a friende, and what it is to loose one: thy words are come to passe which once I thought thou spakest in sport, but now I finde them as a prophēcie, that I should be constrained to stand at Euphues doore as the true owner.

What shall I doe in this extremitie? Which way shall I turne me? Of whom shall I seeke remedy? Euphues will reiect me, and why should he not? Camilla hath reiected me, and why should shee? The one I haue offended with too much grieffe, the other I haue serued with too great good will: the one is lost with loue, the other with hate: he for that I cared not for him, she because I cared for her. I, but though Camilla be not to be moued, Euphues may bee mollified. Try him Philautus, sue to him, make friendes, write to him, leaue nothing vndone that may either shew in thee a sorrowfull hart, or moue in him a pittifull mind. Thou knowest he is of nature curteous, one that hateth none that loueth thee, that is tractable in all things. Lyons spare those that couch to them, the Tygresse biteth not when shee is clawed. Cerberus barketh not if Orpheus pype sweetly: assure thy selfe, that if thou be penitent, he will be pleased, and the old friendship will be better then the new.

Thus Philautus ioying now in nothing, but onely in the hope he had to recouer the friendship with repentance, which hee had broken off by rashnes, determined to greet his friend Euphues, who all this while lost no time at his booke in London, but how he imployed it, hee shall himselfe vtter, for that I am neither of his counsell nor Court, but what he hath done he will not conceale, for rather he wished to bewray his ignorance then his idleness, and willingly you shall finde him to make excuse of rudenes then lasciuie. But thus Philautus saluted him.

Euphues and his England.

Philautus to Euphues.

THE Sharpe Northeast winde (my good Euphues) dooth neuer last three dayes, tempests haue but a short time, and the moze violent the thunder is, the lesse permanent it is. In the like manner it falleth out with iarres and crossings of friends, which begun in a minute, are ended in a moment.

Necessary it is, that among friends there should be some overthwarting, but to continue in anger, not conuenient: the Camell first troubleth the water befoze he drinke, the frankensence is burned befoze it smell, friends are tried befoze they be trusted, least shining like the Carbuncle as though they had fire, they be founde being touched, to be without fire. Friendship shoulde be like the Wine, which Homer much commending calleth Maroneum, whereof one pint being mingled with five quarts of water, yet it keepeth his old strength and vertue, not to be qualified by any discurtisie. Where Salt doth grow nothing else can bzeede, where friendship is built, no offence can harbour.

Then Euphues, let the falling out of friends be the renewing of affection, that in this we may resemble y bones of the Lyon, which lying still and not moued, begin to rot, but being striken one against another, bzeake out like fire, and ware greene. The anger of friends is not vnlike vnto the Phisitians Cucurbitæ, which drawing all the infection in the body into one place, doth purge all the diseases, and the iarres of friends, reaping vnye all the hidden malices or suspicions, or follies that lie lurking in the minde, maketh the knot moze durable: For as the bodie being purged of melancholie, wareth light & apt to all labour: so the minde as it were scoured of mistrust, becommeth fit euer after for belcase. But why doe I not confesse that which I haue committed, or knowing my selfe guiltie, why vfe I to glose?

I haue vniuersally (my good Euphues) picked a quarrell against thee, forgetting the counsaile thou gauest mee, and despising that which I now desire. Which as often as I call to my mind, I can not but blush to my selfe for shame, and fall out with my selfe for anger.

Euphues and his England.

anger. For in falling out with thee, I haue done no other wise, then he that desiring to saile safely, killeth him at the helme, resembling him that having neede to alight, spurreth his horse to make him stand still, or him that swimming vpon anothers backe, seeketh to stop his breath. It was in thee Euphues that I put all my trust, and yet vpon thee that I powred out all my malice, more cruell then the Crocodile, who suffereth the Birde to breed in her mouth, that scoureth her teeth: and nothing so gentle as the princelie Lyon, who saued his life that helped his foote. But if eyther thy good nature can forget that, which my ill tongue dooth repent, or thy accustomable kindnesse forgive that my unbribled furie dyd commit, I will hereafter be as willing to be thy seruauant, as I am now desirous to be thy friende, and as ready to take an iniury, as I was to giue an offence.

What I haue doone in thy absence, I will certesie at thy coming, and yet I doubt not but thou canst gesse thereof by my condition, yet thus much I adde, that I am as readie to die as to liue, and were I not animated with the hope of thy good counsaile, I would rather haue suffered the death I wish for, then sustaine the shame I sought for.

But nowe in these extremities, reposing both my life in thy handes, and my unfained seruice and good will for euer hereafter at thy commaundement, I attend thine aunswere, and rest thine to vse more then his owne.

Philaurus.

This Letter being ended, Philaurus sent the same by his seruauant, which Euphues reading, stoode as one in a quandarie, not knowing whether hee should more reioyce at his friends submission, or mistrust his subtiltie: therefore being as yet not fully determined to any thing, hee presently departed into his chamber, and without further search of Philaurus well meaning, sent him an aunswere by his owne messenger, in manner as heereafter followeth.

Euphues

Euphues and his England.

Euphues to him that was his Philautus.

I haue receiued thy Letter, and know the man: I redde it, and perceiued the matter, which I am as farre from knowing how to answer, as I was from looking for such an errand. Thou beginnest to infer a necessitie, that friends should fall out, when I cannot allowe an inconuenience. For if it be among such as are faithfull, there shoulde bee no cause of breach: if betwene dissenters, no care of reconciliation.

The Camell saith thou, leueth water when it is troubled, and I say, the Hart thirsteth for the cleere streame: and fitly diddest thou bring it in against thy selfe (though applyed it I knowe not howe aptly for thy selfe) for such friendship dost thou like where braules may be stirred, not quietnes sought.

The Wine Maroneum which thou commendest, and the Salt ground which thou inferrest, the one is neither fit for thy drinking, nor the other for thy taste: for such strong Wines will ouercome such light wits, and so good Salt cannot relish in so vnfanorie a mouth, neither as thou desirest to apply them, can they stande thee stead. For oftentimes I haue found much water in thy doeds, but not one drop of such wine, and the ground where Salt shold grow, but neuer one cozne that had saucour.

After many reasons to conclude that iarres were requisite, thou fallest to a kinde of submission which I meruaile at. For if I gaue no cause, why didst thou pick a quarrell: if any, why shouldest thou craue pardon? If thou canst desie thy best friend, what wilt thou do to thine enemy? Certainly this must needes ensue, that if thou canst not be constant to thy friend, when he doth thee good, thou wilt neuer beare with him when he shall do thee harme, thou that seekest to spill the blood of the innocent, canst shew small mercie to an offender: thou that treadest a woyme on the taile, wilt crush a Waspe on the head: thou that art angry for no cause, wilt I think runne mad for a light occasion.

Truely Philautus, that once I loued thee I cannot denie, that now I should againe do so, I refuse: for smal confidence shall I repose in thee whe I am guiltie, that can find no refuge in innocencie.

The

Euphues and his England.

The mallice of a friend is like the sting of an Aspe, which nothing can remedy, but being peirced in the hand, it must be cut off, and a friend thrust to the hart it must be pulled out. I had as leue Philautus haue a wound that inwardly might lightly graue me, as a skarre, that outwardly should greatly shame me. In that thou seemest so earnest to craue attonement, thou causest me the more to suspect thy truth: for either thou art compelled by necessity, and then it is not worth thanks, or else disposed againe to abuse me, and then it deserueth reuenge. Celes cannot be held in a wet hand, yet are they stayed with a bitter Fig leafe: The Lamprey is not to be killed with a cudgell, yet is she spoyled with a Cane: so friends that are so slipperie and wauering in all their dealings, are not to be kept with faire and smooth talke, but with rough and sharpe taunts: and contrariwise, those which with blowes are not to be reformed, are oftentimes won with light perswasions.

Which way I should vse thee I know not, for now a sharp word moued thee, when otherwhiles a sword will not, then a friendlie checke killeth thee, when a Rasor cannot race thee. But to conclude Philautus, it fareth with me now, as with those that haue been once bitten with the Scorpion, who neuer after seeth anie sting, either of the Waspe or the Hornet, or the Bee, for I hauing been pricked with thy falshood, shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend. Touching thy life in my absence, I feare me it hath been too lose: but seeing my counsaile is no more welcome vnto thee, then water into a Ship, I will not wast wind to instruct him, that wasteth himselfe to destroy others. Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue me of thy confession, I might happily do that, which now I will not. And so farewell Philautus, and though thou little esteeme my counsaile, yet haue respect to thine owne credit: so in working thine owne good, thou shalt keepe me from harme.

Thine once Euphues.

This Letter pinched Philautus at the first, yet trusting much to the good disposition of Euphues, he determined to perseuer both in his sute & amendment, and therfore as one beating his Iron, that he might frame it while it were hot, answered him in this manner.

Euphues and his England.

To mine onely friend,
Euphues.

There is no bone so hard, but being laid in Vineger, it may be wrought, nor Iron so tough, but seasoned with Zutho, it may be ingrauen, no Wood so knotty, that dipped in Dile cannot be carued: and can there be a hart in Euphues, which neither will yeld to softnesse with gentle perswasions, nor true perseuerance? What canst thou require at my hand, that I will denie thee? Have I broken the league of friendship? I confesse it. Have I misused thee in termes? I will not deny it. But being sorrowfull for either, why shouldest not thou forgive both.

Water is praised, for that it saoureth of nothing, fire for that it yieldeth to nothing: and such should the nature of a true friend be, that it should not saour of any rigour, and such the effect, that it may not be conquered with any offence, otherwise faith put into the breast that beareth grudges, or contracted with him that can remember griefes, is not unlike Wine poured into Firre vessels, which is present death to the Drinker.

Friends must be used, as the Musitions tune their strings, who finding them in discord, doe not breake them, but either by intention or remission, frame them to a pleasant consent: or as riders handle their young Colts, who finding them wild and untractable, bring them to a good pace, with a gentle raine, not with a sharpe spur: or as the Scythians ruled their slaves, not with cruell weapons, but with the shew of small whips.

Then Euphues consider with thy selfe what I may be, not what I have been, and forsake me not for that I deceiue thee: if thou do, thy discourtesie will breed my destruction. For as there is no beast that toucheth the heare whereon the Beare hath breathed, so there is no man that will come neare him, upon whom the suspicion of deceit is fastned. Concerning my life passed, I conceale it, though to thee I meane hereafter to confesse it: yet hath it not bene so wicked, that thou shouldest be shamed, though so infortunate, that I am grieved. Consider we are in England, where our demeanour will be narrowly marked if we tread awry, and our follies mocked if

Euphues and his England.

if we vse tozangling. I thinke thou art willing that no such thing should happen, and I know thou art wise to prevent it.

I was of late in the company of diuers Gentlewomen, among whom Camilla was present, who meruailed not a little, that thou soughtest eyther to absent thy selfe, of some conceined iniurie, where there was none giuen, or of set purpose, because thou wouldest giue one. I thinke it requisite, as well to auoide the suspicion of mallice, as to shun the note of ingratitude, that thou repaire thyther, both to purge thy selfe of the opinion may be conceiued, and to giue thanks for the benefits receiued. Thus assuring my selfe thou wilt aunswere my expectation, and renue our olde amitie, I end, thine assured to commaund.

Philautus.

Philautus did not sleepe about his businesse, but presently sent his Letter, thinking that if once he could fasten friendship againe vpon Euphues, that by his meanes hee should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that he lost him by his owne lauishnesse.

Euphues perused this Letter oftentimes, being in a mammerring what to answere: at the last, he determined once againe to lie aloofe, thinking that if Philautus meant faithfully, he would not desist from his sute, & therfore he returned salutation in this maner.

Euphues to Philautus.

There is an hearbe in India Philautus, of pleasant sinell, but who so commeth to it, feeleth present smart, for that there breed in it a number of small Serpents. And it may be, that although thy Letter be full of sweet words, there breed in thy hart many bitter thoughts: so that in giuing credit to thy Letters, I may be deceiued with thy leasinges.

The Wortree is alwayes greene, but the seede is poyson: Tila hath a sweet rinde and a pleasant lease, but the fruite so bitter, that no beast will bite it: a dissembler hath euermore honey in his mouth, and gall in his minde, which maketh me to suspect their wiles, though I cannot euer prevent them.

Euphues and his England.

Thou settest downe the office of a friend, which if thou couldest as well performe, as thou canst describe, I would be as willing to confirme our olde league, as I am to beleue thy newe lawes. Water that saoureth nothing (as thou saist) may be heated, and scald thee, and fire which yieldeth to nothing, may be quenched when thou wouldest warme thee. So the friend in whom there was no intent to offend, may through the sinister dealings of his fellow be turned to heate, being before cold, and the fayth which wrought like a flame in him, be quenched and haue no spark.

The pouring of Wine into firre vessels, serueth thee to no purpose: for if it be good Wine, there is no man so foolish to put it into firre: if bad, who would poure it into better then firre. Mustie Casks are fit for rotten Grapes, a barrell of poisoned Iuice is good enough for a Tun of stinking Dyle, and cruelty too mild a medicine for craft.

Now Musitions tune their Instruments I knowe, but howe a man should temper his friend, I cannot tell, yet oftentimes the string breaketh, that the Musition seeketh to tune, and the friend cracketh which good counsell should tame: such Colts are to be ridden with a sharp snaffle, not with a pleasant bit, and little will the Scythian whip be regarded, where the sharpnesse of the sword is derided. If thy lucke hath been infortunate, it is a signe thy liuing hath not been godly: for commonly there cometh an ill end, where there was a naughtie beginning.

But learne Philautus to liue hereafter, as though thou shouldest not liue at all, be constant to them that trust thee, and trust them that thou hast tryed, dissemble not with thy friend, eyther for feare to displease him, or for mallice to deceiue him: know this, that the best simples are very simple, if the Physition could not apply them, that precious stones were no better then pebbles, if Lapidaries did not know them, and the best friend is worse then a foe, if a man doe not vse him.

Methridate must be taken inwardly, not spread in plaisters: Purgations must be vsed like drinke, not like baths: the counsell of a friend must be fastned to the mind, not the eare, followed, not praysed, imploied in good liuing, not talked of in good meaning. I know Philautus, we are in England, but I would we were not,

not

Euphues and his England.

not that the place is too base, but that we are too bad, and God grant thou haue done nothing which may turne thee to discredite, or me to displeasure. Thou sayst thou wert of late with Camilla, I feare me too late, and yet perhaps too soone, I haue alwaies told thee, that shee was too high for thee to clime, and too faire for others to catch, and too vertuous for any to inueigle. But wild Horses breake high hedges, though they cannot leape ouer them, eager Volucres bark at the Moone, though they cannot reach it, and Mercury whistleth for Vesta, though he cannot win her.

For absenting my selfe, I hope they can take no cause of offence, neither that I know, haue I giuen any. I loue not to be bold, yet would I be welcome, but guests and fish, say wee in Athens, are euer stale within thre dates, shortly I will visit them and excuse my selfe, in the meane season I thinke so well of them, as is possible for a man to think of women, and how well that is, I appeale to thee, who alwayes madest them no worse then Saints in heauen, and shines in no worse place than thy hart.

For answering thy sute, I am not yet so hastie, for accepting thy seruice, I am not so imperious, for in friendship there must be an equalitie of estates, and that may be in vs: also a similitude of diuers manners, and cannot vnlesse thou learne a new lesson, and leaue the olde, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

This Letter was wzitten in hast, sent with speed, and answered againe in post. For Philautus seeing so good counsaile could not proceede of an ill conceite, thought once againe to sollicite his friend, and that in such tearmes as be most agreable to Euphues time. In this manner.

To Euphues, health in body, and quietnes
in mind.

IF Musick there are many discords, befoze there can be framed a Diapason, and in contracting of good will, many iarres befoze there be established a friendship, and by this meanes the Musick is moze swet, and the amitie moze sound. I haue receiued

Euphues and his England.

thy Letter, wherein there is as much good counsell contained, as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string which long since was out of tune, but now is broken by inconstancie.

Certes my good Euphues, as I cannot but commend thy wisdom in making a way of reconciliation (for that thou findest so little way in me) so can I not but meruaile at thy incredulity in not believing me, since that thou seest a reformation in me. But it may be thou dealest with me, as the Philosopher doth with his knife, who being many yeares in making of it, alwaies dealing by the obseruation of the starres, caused it at the last to cut the hard whetstone, saying: that it skilleth not how long things were a doing, but how well they were done. And thou holdest me off with many delaies, vntill I know not what obseruations, thinking thereby to make me a friend at last, that shall last: I prayse thy good meaning, I mislike thy rigour. For thou shalt vse in what thou wilt, and do that with a slender twill, that none can doe with a tough with. As for my being with Camilla, good Euphues rub there no more, least I winch, for deny I will not that I haue wrong on the weathers. This one thing touching my selfe I say, and beseege him that saeth all things I swear, that hereafter I will neither dissemble nor delude thee, nor picke quarrels to fall out with thee, thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in life chaste, in words modest: not framing my fancie to the humour of leue, but my deedes to the rule of zeale: And such a one as heretofore merrily thou saydest I was, but now truly thou shalt see I am, and as I know thou art.

When Euphues, appoynt the place where we may meete, and reconcile the minds, which I confesse by mine owne follies were seuered. And if euer after this, I shall seeme zealous euer thee, or blinded towards my selfe, vse me as I deserue, shamefully. Thus attending thy speedy answer, for that delaies are perilous, especially as my case now standeth, I end, thine euer to vse as his owne.

Philautus.

Euphues seeing such speedy returne of an other answer, thought Philautus to be very sharpe set, for to receiue him, and weighing
with

Euphues and his England.

with himselfe, that often in mariages there haue fallen out bzaills, where the cheefest loue should be, and yet againe reconciliations, that none ought at any time so to loue, that he should find in his hart at any time to hate. Furthermoze, casting in his mind the good he might doe to Philautus by his friendship, and the mischief that might ensue by his fellowes folly, answered him thus againe speedily, as well to pzeuent the course he might otherwise take, as also to pzecribe what way he should take.

Euphues to his friend Philautus,

Nettles Philautus, haue no prickes, yet they sting, and words haue no poynts, yet they pearce: though outwardly they protest great amendment, yet oftentimes the softnesse of ~~the~~ which the Seres send, sticketh so fast to the skin, that when one looketh it should keepe him warme, it fetcheth blood: and thy smooth talke, thy sweet promises, may when I shall thinke to haue them perfozmed to delight me, be a corasue to destroy me. But I will not cast beyond the Moone, for that in all things I know there must be a meane. Thou swearest now that thy lyfe shall be led by my lyne, that thou wilt giue no cause of offence by thy disorders, nor take any by good meaning, which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre when thou shouldest rest, or followe thine owne will, when thou art to heare my counsaile, then will I depart from thee, and so display thee, as none that is wise shall trust thee, or any that is honest shall liue with thee. I now am resolu'd by thy Letters, of that which I was almost perswaded of by mine owne coniecture, touching Camilla.

Why Philautus art thou so mad without acquaintance of thy part, and familiaritie of hers, to attempt a thing, which will not onely be a disgrace to thee, but also a discredite to her: Thinkest thou thy selfe eyther worthe to woe her, or shee willing to wed thee: Eyther thou able to frame thy tale to her content, or shee ready to giue eare to thy conclusions.

Euphues and his England.

No, no, Philautus, thou art too young to wee in England, though old enough to win in Italy, for here they measure more the man by the qualities of the mind, then the proportion of his body. They are too expert in loue, hauing learned in this time of theyr long peace, euery wrinkle that is seene or imagined.

It is neither an ill tale well told, nor a good Historie made better, neither inuention of new fables, nor the reciting of olde, that can either allure in them an appetite in loue, or almost an intention to heare.

It fareth not with them as it doth with those in Italy, who preferre a sharp wit, before sound wisdome, or a proper man before a perfect mind: they liue not by shadowes, nor feede of the ayre, nor lust after wind. Their loue is not tyed by Art, but reason, not to the precepts of Ouid, but to the perswasions of honestie. But I cannot but meruaile at thy audacitie, that thou diddest once dare to moue her to loue, whom I alwaies feared to sollicite in questioning, as well doubting to be grauelled by her quick and ready wit, as to be confuted by her graue and wise answeres.

But thou wilt say, she was of no great birth, of meaner parentage then thy selfe. I, but Philautus, they be most noble, who are commended more for their perfection, then their pedigree, and let this suffice thee, that her honour consisted in vertue, beantie, wit, not blood, ancestors, antiquitie. But more of this at our next meeting, where I thinke I shall be merry to heare the discourse of thy madnes, for I imagine to my selfe that she handled thee very hardly, considering both the place she serued in, and the person that serued her. And sure I am, she did not hang for thy mowing.

A Phoenix is no feede for Philautus, that daintie tooth of thine must be pulled out, else wilt thou surfet with desire, and that Eagles eye picked out, else will it be dazled with delight. My counsaile must rule thy conceit, least thou confound vs both. I will this euening come to thy lodging, where we will confer, and till then I commend me to thee.

Thine euer to vse, if thou be thine
owne, Euphues.

This

Euphues and his England.

This Letter was so thankfully receiued of Philautus, that he almost ranne beyond himselfe for ioy, preparing all things necessary for the entertainment of his friend, who at the houre appoynted failed not.

Many embracings there were, much strange curtesie, many pretty glaunces, being almost for the time but strangers, because of their long absence. But growing to questioning one with another, they fell to the whole discourse of Philautus lone, who left out nothing that before I put in, which I must omit, least I set before you Coleworsts twice sodden, which will both offend your eares, which I sake to delight: and trouble my hand, which I couet to ease.

But this I am sure, that Euphues conclusion was this, betwene waking and winking, that our English Ladies and Gentlewomen were so cunning in lone, that the labour were more easie in Italy, to wed one and bury her, then here to wooe and marry her. And thus they with long talking wared weary, where I leaue them, not willing to talke any longer, but to sleepe their fills till morning.

Nowe Gentlewomen, I appeale in this controuersie to your consciences, whether it breed in you an Art to loue as Euphues thinketh, or whether it breed in you as it doth in men: by sight, if one be beautifull: by hearing, if one be witty: by deserts, if one be curteous: by desire, if one be vertuous: which I would not know, to this intent, that I might be instructed how to win any of you, but to the ende I might wonder at you all. For if there be in lone an Art, then doe I not meruaile to see men that euery way are to be beloued, so oftentimes to be reiected. But so secret is this matter, pertayning nothing to our sere, I will not farther enquire of it, least happily in getting what Art women vse in lone, I should minister an Art they neuer knewe before: and so in thinking to bewray the baite that hath caught one, I giue them a net to draw many, putting a sword into the hand, where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, which would double our perrill, who without Art cannot allure them, and increase their tyranny, who without they torment, will come to no Parley. But this I admonish you, that as your owne beauties make you not couetous of your almes towards true louers,

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so other mens flatteries make you not prodigall of your honours towards dissemblers. Let not them that speake fairest be beloued soonest, for true loue lacketh a tongue, and it is tryed by the eyes, which in a hart that meaneth well, is as far from wanton glances, as the minde is from idle thoughts. And this Art I will giue you, which we men commonly practise, if you behold any one, that either your curtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more readie be to follow him, and when hee thinketh himselfe nearest, let him be farthest off: then if he take that with patience, assure your selfe he cannot be faithlesse.

He that anglet, plucketh the bait away when he is nere a bite, to the end the fish may be more eager to swallow the hooke. Birds are trained with a sweet call, but caught with a broad net: and Louers with faire looks, but are intangled with disdainfull eyes.

The Spaniell that saloneth when he is beaten, will neuer forsake his Maister: the man that doteth when he is disdained, will neuer forgoe his Mistres. But too much of this string, which soundeth too much out of square, and returne to Euphues and Philautus.

The next morning when they were risen, they went into a Gallerie, where Euphues, who perceiued Philautus grauously perplexed for the loue of Camilla, began thus betwixne iest and earnest to talke with him.

PHilautus, I haue welnigh all this night bene disputing with my selfe of thy distresse, yet can I resolue my selfe in nothing, that eyther may content me, or quiet thee. What mettle art thou made of Philautus, that thinkest of nothing but loue, and art rewarded with nothing lesse then loue: Lucilla was too bad, yet didst thou court her: thy sweet hart now in Naples, is none of the best, yet didst thou follow her. Camilla excpecting all, where thou wast to haue least hope, thou hast wooed, not without great hazard to thy person, and greefe to mine.

I haue perused her Letters, which in my simple iudgement, are so far from allowing thy sute, that they seeme to loath thy seruice. I will not flatter thee in thy follies, shee is no match for thee, nor thou for her: the one wanting lining to maintaine a wife, the other birth

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birth to aduance an husband. Surius whom I remember thou diddest name in thy discourse, I remember in the Court, a man of great birth, and noble blood, singuler wit, and rare personage: if he goe about to get credite, I muse what hope thou couldest conceiue to haue a good countenance.

Tell Philautus, to set downe precepts against thy loue, will nothing preuaile: to perswade thee to goe forward, were very perillous: for I know in the one, loue will regard no lawes, and in the other, perswasions can purchase no libertie. Thou art too hea- die to enter in, where no heade can help one out.

Theseus would not goe into the Labozinth without a thred, that might shew him the way out, neither any wise man enter into the crooked corners of loue, vlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begun in an houre, but slowly be taken in hand, and by length of time finished: resembling Zeuxis that wise Painter, who in things that he would haue last long, tooke greatest leisure.

I haue not forgotten one Spisirelle Frauncis, which the Ladie Flauia gaue thee for a Violet, and by thy description, though she be not equall with Camilla, yet is she fitter for Philautus. If thy humo: be such, that nothing can feed it but loue, cast thy mind on her: confer the impossibilitie thou hast to win Camilla, with the likelihood thou maist haue to enioy thy Violet: and in this will I endeavour both my wit and my good will, so that nothing shall want in me that may worke ease in thee. The Violet if she be honest, is worthy of thee, beautifull thou saist she is, and therfore too worthy: Hot fire is not onely quenched by the cleere fountaine, nor loue only sanctified by the faire face. Therfore in this tell me thy mind, that either we may procede in that matter, or sake a new medicine, Philautus thus replied.

O my good Euphues, I haue neyther the power to forsake mine owne Camilla, nor the hart to deny thy counsaile, it is easie to fall into a net, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in any thing. O my Camilla. With that Euphues stayed him saying.

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HE that hath soze eyes, must not behold the Candle, nor he that would leaue his loue, fall to remeinbzing of his Lady, the one causeth the eye to smart, the other the hart to bleede. Well quoth Philautus, I am content to haue the wound searched, yet vnwilling to haue it cured, but liethens the sicke men are not to prescribe dyets, but to keepe them, I am ready to take potions, and if wealth serue, to pay thee for them: yet one thing maketh me to feare, that in running after two Hares, I catch neither. And certainly quoth Euphues, I know many good Hunters, that take more delight to haue the Hare on foote, and neuer catch it, then to haue no cry, and yet kill in the fourme: whereby I gesse, there commeth greater delight in the hunting then in the eating. It may be, sayd Philautus, but I were then very vnfit for such pastimes, for what sport so euer I haue all the day, I loue to haue the game in my dish at night.

And truly answered Euphues, you are worse made for a Hound then a Hunter, for you marre your sent with carren, befoze you start your game, which maketh you hunt oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the Hare you winded, and caught the game you coursed. Why then I perceiue quoth Philautus, that to talke with Gentlewomen touching the discourses of loue, to eate with them, to confer with them, to laugh with them, is as great pleasure as to enioy them, to the which thou maist by some fallacie diuine me, but neuer perswade me: For then were it as pleasant to behold fruite, as to eate them, or to see faire bread, as to tast it. Thou erreth Philautus, said Euphues, if thou be not of that mind, for he that commeth into fine Gardens is as much recreated to smell the flowers, as to gather them. And many we see moze delighted with pictures, then desirous to be Painters: the effect of loue is faith, not lust: delightful conference, not detestable concupisence which beginneth with folly, and endeth with repentance. For mine owne part I would wish nothing, if againe I should fall into that vaine, then to haue the company of her in common conference that I best loued, to heare her sober talke, her wise answers, behold her sharpe capacitie, and to be perswaded of her constancie: and in these things
doe

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doe we onely differ from brute beasts, who haue no pleasure but in sensuall appetite. You preach heresse quoth Philautus, and besides, so repugnant to the text you haue taken, that I am moze ready to pull thee out of thy Pulpit, then to beleue thy gloses.

I loue the company of women well, yet to haue them in lawfull matrimony, I like much better, if thy reasons should goe as currant, then were loue no torment, for hardly doth it fall out with him, that is denied the sight and talke of his Lady. Hungry stomacks are not to be fed with sayings against surfetings, nor thirst to be quenched with sentences, against drunkenness. To loue women and neuer inioy them, is as much as to loue Wine, and neuer tast it, or to be delighted with faire apparell, & neuer weare it. And idle loue is that, and fit for him that hath nothing but cares that is satisfied to heare her speake, not desirous to haue himselfe speede. Why then Euphues, to haue the picture of his Lady, is as much as to inioy her presence, and to read her Letters, of as great force, as to heare her answers: which if it be, my sute in loue should be as much, as the Painter to draw her with an amiable face, as to my Lady to write an amorous Letter, both which, with little sute being obtayned, I may liue with loue and neuer wet my foot, nor breake my sleepes, nor wast my money, nor torment my mind. But this worketh as much delight in the mind of a Louer, as the apples that hang at Tanralus nose, or the Riuer that runneth close by his chin. And in one word, it would doe me no moze good to see my Lady, and not to imbrace her in the heat of my desire, then to see fire, and not to warme me in the extremity of my cold.

No, no, Euphues, thou makest loue nothing but a continuall wooing if thou barre it of the effect, and then it is infinite, if thou allow it, and yet forbid it a perpetuall warfare, and then is it intolerable. From this opinion no man should with draw me, that the end of fishing, is catching not angling: of birding, taking, not whistling: of loue, wedding, not wooing. Otherwise it is no better then hanging. Euphues smiling to see Philautus so earnest, bigged him againe in this manner.

Why Philautus, what harme were in loue, if the hart should yeld his right to the eye, or his fancie his force to the eare.

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I haue read of many, and some I know, betwix whom there was as feruent affection as might be, that neuer desire any thing but sweet talke, and continuall company, at banquets, at plaies, and other assemblies, as Phrygus and Pieria, whose constant faith was such, that there was neuer word nor thought of any vncleanliness. Pigmalion loued his Iuoy image, being enamoured onely by the sight: and why should not the chaste lone of others be builded rather in agreeing in heavenly meditations, then temperall actions. Weleue me Philautus, if thou knewest what it were to loue, thou wouldst be as far from the opinion thou holdest, as I am. Philautus thinking no greater absurdity to be held in the world then this, replied before the other could end, as followeth.

I Adde Euphues, if the King would resigne his right to his Legate, then were it not amisse for the hart to yeld to the eyes. Thou knowest Euphues, that the eye is the messenger of loue, not the Maister: the eare a carrier of newes, the hart a digester. Besides this, suppose one haue neither eares to heare his Lady speake, nor eyes to see her beauty, shall he not therefore be subiect to the impressions of loue. If thou answer no, I can alledge diuers, both deaffe and blind, that haue bene wounded: if then grant it, then confesse, the hart must haue his hope, which is neither seeing nor hearing, and what is the third.

Tonching Phrygus and Pieria, thinke them both foolcs in this, for he that keepeth a Hen in his house to cackle, and not lay, or a Cock to crow, and not to tread, is not vnlike vnto him that hauing sowne his wheat, neuer reapeth it, or reaping it, neuer thresheth it, taking more pleasure to see faire corne, then to eate fine bread. Pigmalion maketh against this, for Venus seeing them so earnestly to loue, and so effectually to pray, granted him his request, which had he not by importunate sute obtained, I doubt not but he would rather haue hewed her in peeces, then honoured her with passions, and set her vp in some Temple for an Image, not kept her in his house for a wife. He that desireth only to talke and view without any further sute, is not far different from him, that liketh to see a painted Rose, better then to smell to a perfect Violet, or to heare a bird sing in a bush, rather then haue her at home in his owne cage.

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This will I follow, that to plead for loue, and request nothing but looks, and to deserue worke, and liue only by words, is as one should plough his ground, and neuer sow it, grind his colours, and neuer paint, saddle his Horse, and neuer ride.

As they were thus communing, there came from the Lady Flauia, a Gentleman, who invited them both that night to supper, which they with humble thanks giuen, promised to doe, and till supper time I leave them debating their question.

Nowe Gentlewomen, in this matter I would I knewe your minds, and yet I can somewhat gesse at your meanings, if any of you should loue a Gentleman of such perfection as you can wish, would it content you onely to heare him, to see him daunce, to marke his personage, to delight in his wit, to wonder at his qualities, and desire no other sollace? If you lyke to heare his pleasant voyce to sing, his fine fingers to play, his proper personage to undertake anye employe, would you count no more of your loue? As good it were for you to be silent and thinke no, as to blush and say I.

I must needs conclude with Philautus, though I should cauell with Euphues, that the end of loue is the full fruition of the party beloued at all times and in all places. For it cannot follow in reason, that because the sauce is good which should pricke mine appetite, therefore I should forsake the meate for which it was made. Belæue me, the qualities of the mind, the beauty of the body, eyther in man or woman, are but sauce to whet our stomacks, not meate to fill them. For they that liue by the view of beauty stil, looke very leane, and they that fast onely vpon vertue at word, will goe with a hungry belly to bed. But I will not crane herein your resolute answer, because betwene them it was not determined, but euery one as he liketh, and then.

Euphues and Philautus being now againe sent for to the Lady Flauia her house, they came presently where they found the worthy Gentleman Sarius, Camilla, Mistresse Frauncis, with many other Gentlemen and Gentlewomen. At their first entrance dooing their dutie, they saluted all his company and were welcomed.

The Lady Flauia entertained them both very louingly, thanking

Philautus

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Philautus for his last company, saying: be merry Gentleman, at this time of the yeare a Violet is better then a Rose, and so she a rose and went her way: leaving Philautus in a muse at her words, who before was in a maze at Camillas looks. Camilla came to Euphues in this manner.

I am sorry Euphues that we haue no graine rushes, considering you haue ben so great a stranger, you make me almost to thinke that of you, which commonly I am not accustomed to iudge of any, that either you thought your selfe too good, or your chere too bad, or ther cause of absence I cannot imagine, vnlesse seeing vs very idle, you sought meanes to be well employed: but I pray you hereafter be bold, and those things which were amisse shall be redressed: for we will haue Quailles to amend your commons, and some questions to sharpen your wits, so that you shall neyther finde fault with your dyet for the grosseste, nor with your exercise for easynesse. As for your fellowe and friend Philautus, we are bound to him, for hee would oftentimes see vs, but seldome eate with vs, which made vs thinke that hee cared moze for our companie then our meate.

Euphues as one that knew his good, answered her in this wise. Faire Lady, it were vnseemely to strowe graine rushes for his coming, whose company is not worth a straw, or to account him a stranger, whose boldnesse hath bene strange to all those that knew him to be a stranger.

The small abillitie in me to requite, compared with the great chere I receiued, might happily make me refraine, which is contrarie to your coniecture: Neether was I cuer so busied in anie waighty affaires, which I accounted not as lost time, in respect of the exercise I alwaies found in your company, which maketh me thinke that your latter obiection proceeded rather to conuince me for a Drewant, then to manifest a truth.

As for the Quails you promise me, I can be content with Bese, and for the questions, they must be easie, else shall I not answer them, for my wit will shew with what grosse dyet I haue bene brought vp: so that conferring my rude replies with my base birth, you will thinke that meane chere will serue me: and reasonable questions deceiue mee, so that I shall neyther finde fault for my repast,

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repast, nor fauour for my reasons. Philautus indeed taketh as much delight in good company, as in good Cates, who shall answer for himselfe: with that Philautus sayd.

Truly Camilla, where I thinke my selfe welcome, I loue to be bold, and when my stomacke is filled, I care for no meate: so that I hope you will not blame me, if I come often and eate little. I doe not blame you by my faith (quoth Camilla) you mistake me, for the oftner you come, the better welcome: and lesse you eate, the more is saued.

Much talke passed, which being onely as it were a repetition of former things, I omit as superfluous: but this I must note, that Camilla earnestly desired Surius to be acquainted with Euphues, who very willingly accomplished her request, desiring Euphues for the good report he had heard of him, that he would be as bold with him as with any one in England. Euphues humbly shewing his duty, promised also as occasion should serue to try him.

It now grew toward supper time, when the Table being couered, and the meat serued in, Lady Flauia placed Surius ouer against Camilla, and Philautus next Mistresse Frauncis, she toke Euphues and the rest, and placed them in such order as shee thought best. What there they had I know not, what talke they vsed I heard not: but supper being ended, they sat still, the Lady Flauia speaking as followeth.

Gentlemen and Gentlewomen, these Lenten eueninges be long, and a shame it were to goe to bed: cold they are, and therefore folly it were to walke abzoade: to play at Cards is common, at Chess tedious, at Dice vnseemely, with Christmas games vntimely. In my opinion therfore, to passe away these long nights, I would haue some pastime that might be pleasant, but not vnprofitable: rare, but not without reasoning: so shall we all account the euening well spent, be it neuer so long: which otherwise would be tedious, were it neuer so short. Surius the best in the company, and therefore best worthy to answer, and the wisest, and therfore best able, replied in this manner.

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Good Madam you haue preuented my request with your owne, for as the case now standeth, there can be nothing either more agreeable to my hono^r, or these Gentlewomens desires, then to vse some discourse, as wel to renew old traditions, which haue been heretofore vsed, as to increase friendship, which hath been by the means of certaine odde persons defaced. Euery one gaue his consent with Surius, yielding the choice of that nights pastime, to the discretion of the Lady Flauia, who thus proposed her mind.

Your taske Surius shall be to dispute with Camilla, and chosse your owne argument: Philaurus shall argue with Mistres Francis, Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Judge, who hath done best, and whatsoeuer he shall allot either for reward to the worthiest, or for penance vnto the worst, shall be presently accomplished. This liked them all exceedingly: And thus Surius with a good grace and pleasant speech, began to enter the lists with Camilla.

Faire Lady, you know I flatter not, I haue read that the sting of an Aspe were vncurable, had not nature giuen them diuine eyes, and the beauty of a woman no lesse infectious, had not nature bestowed vpon them gentle harts, which maketh me ground my reason vpon this common place, that beautifull women are euer mercifull, if mercifull, vertuous, if vertuous, constant, if constant, though no more then Goddesses, yet no lesse then Saints, all these things granted, I vrgge my question without condition.

If Camilla, one wounded with your beauty (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to try it, and driue you to so narrow a point, that were you neuer so incredulous, he should proue it, yea, so far to be from suspicion of deccite, that you would confesse he were cleere from distrust, what answer would you make if you gaue your consent, or what excuse if you deny your curtesie.

Camilla, who desiring nothing more then to be questioning with Surius, with a modest countenance, yet somewhat bashfull, (which added more commendation to her speech then disgrace) replied in this manner.

Though

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THough there be no cause noble Gentleman, to suspect an iniury where a good turne hath been receiued, yet it is wisdom to be carefull what answere be made, where the question is difficult. I haue heard that the Tortoise in India, when the Sunne shineth, swimmeth aboue the water with her back, & being delighted with the faire weather, forgetteth her selfe, vntill the heat of the Sun so harden her shell, that she cannot sinke when she would, wherby she is caught. And so may it fare with me, that in this good company displaying my mind, hauing more regard to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some thing, the which I would not vtter, which happely the itching eares of young Gentlemen would so canuasse, that when I would call it in, I cannot, and so be caught with the Tortoise, when I would not. Therefore if any thing be spoken either vnwares or vntillly, I am to craue pardon for both: hauing but a weake memory, and a worse wit, which you cannot deny me, for that we say women are to be bozne with all, if they offend against their wils, and not much to be blamed if they trip with their wils, the one proceeding of forgetfulness, the other of their naturall weaknesse: But to the matter.

If my beauty, (which God knowes how simple it is) should intangle any with desire, then should I thus thinke, that either he were inflamed with lust, rather then loue (for that he is moued by my countenance, not inquiring of my conditions) or els that I gaue some occasion of lightnesse, because he gathereth a hope to speede, where he neuer had the hart to speake. But if at the last I should perceiue that his faith were tried like gold in the fire, that his affection proceeded from a minde to please, not from a mouth to delude, then wold I either answer his loue with liking, or wean him from it by reason. For I hope Sir, you will not think this, but that there should be in a woman, as well a tongue to deny, as in a man to desire: that as men haue reason to like for beauty, where they loue: Euen so, women haue wit to refuse for sundry causes, where they loue not. Otherwise were we bound to such an inconuenience, that whosoever serued vs, we shold answer his sute, when in euery

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respect we mislike his conditions, so that nature might be sayde to frame vs, for others humors, not for our owne appetite. Wherein to some we should be thought very courteous, but to the most scarce honest. For mine own part, if there be any thing in me to be liked of any, I think it reason to bestow on such a one, as hath also somewhat to content me, so that where I know my selfe loued, and doe loue againe, I would vpon iust triall of his constancie take him. Surius without any stop or long pause, replied presently.

Lady, if the Tortoise you speake of in India, were as cunning in swimming, as you are in speaking: he would neither feare the heat of the Sun, nor the gin of the Fisher. But that excuse was brought in, rather to shew what you could say, then to craue pardon for that you haue said. But to our answer.

What your beauty is, I will not here dispute, least either your modest eares should glow to heare your owne praises, or my smooth tongue trip in being curious to your perfection, so that what I cannot commend sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the way, where you say that many are enamoured with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also mercifull, and so drawing by the face of her beauty, all other good all vertues, for as one thing being touched with the Loadstone, draweth another, and that his fellow, till it come to a chaine, so a Lady indued with beauty, pulleth on curtesie, curtesie, mercy, and one vertue links it selfe to another, untill there be a rare perfection.

Besides, touching your owne lightnesse, you must not imagine that loue breedeth in the hart of man by your looks, but by his owne eyes, neither by your words when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and could not speake, or blind and could not see, yet should you be beloved, which argueth plainly, that the eye of the man is the arrow, the beauty of the woman, the white, which shooteth not, but receiueth, being the patient, not the agent: vpon triall you confesse you would trust, but what triall you require you conceale, which maketh me to suspect, that eyther you would haue a tryall without
meane,

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meane, or without end, either not to be sustained being impossible, or not to be finished, being, infinite. Wherein you would haue one runne in a Circle, where there is no way out, or build in the aire, where there is no meanes how.

This triall Camilla must be sifted to narrow points, leaſt in ſeeking to try your louer like a Ienet, you try him like a Jade. When you require this liberty (which truly I cannot deny you) that you may haue the choice, as well to reſuſe as the man hath to offer, requiring by that reaſon ſome qualities in the perſon you would be, ſhow your loue on: yet craftely hiding what propperties eyther pleaſe you beſt, or like women well: wherein againe you moue a doubt, whether perſonage, or wealth, or wit, or all, are to be required, ſo that what with the cloſe triall of his faith, and the ſubtill wiſhing of his qualities, you make either your louer ſo holy, that for faith he muſt be made all of truth, or ſo crquiſite, that for ſhape he muſt be framed in clay: which if it be your opinion, the beauty you haue will be withered beſore you be wedded, and your woers good old Gentlemen, beſore they be ſpeakers.

Camilla not permitting Surius to leape ouer the hedge, which ſhe ſet for to keepe him in, with a ſmiling countenance ſhaped him this anſwere.

I If your poſition be granted, that where beauty is, there is alſo vertue, then might you adde, that where a faire flower is, there is alſo a ſweet ſauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrary the other is to truth, there is none but ſeeth. Why then doe you not ſet downe this for a rule, which is as agreeable to reaſon, that Rodophe being beautifull (if a good complexion and faire ſauour be termed beauty) was alſo vertuous: that Laïs excellling, was alſo honeſt: that Phrine ſurpaſſing them both in beauty, was alſo courteous: But it is a reaſon amongſt your Philoſophers, that the diſpoſition of the minde, followeth the compoſition of the body: how true in arguing it may be I know not, how falſe in tryall it is, who knoweth not.

Beauty, though it be amiable, worketh many things contrary to her faire ſhe-w, not vnlike vnto ſiluer, which bring white, or a with

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black lines, or resembling the tall trees in Ida, which allured manie to rest them vnder their shadowe, and then infected them with their sent.

Now, where as you set downe, that loue commeth not from the eyes of the woman, but from the glances of the man (vnder correction be it spoken) it is as far from the truth, as the head from the toe. For were a Lady blind, in what can she be beautifull? If dumbe, in what manifest her wit? When as the eye hath ever been thought the pearle of the face, and the tongue the Ambassadoe of the hart. If there were such a Lady in this company Surius, that should wink with both her eyes, when you would haue her see your amorous looks, or be no blab of her tongue, when you would haue her answer to your questions, I cannot think, that either her vertuous conditions, or her white & red complexion, could moue you to loue.

Although this might somewhat procure your lyking, that doing what you list, she will not see it, and speaking what you would, she will not vtter it: two notable vertues, and rare in our sexe, patience, and silence.

But why talke I about Ladies that haue no eyes, when there is no man that will loue them, if he himselte haue eyes. More reason there is to wooe one that is dumbe, for that she cannot deny your sute: and yet hauing eares to heare, she may as well giue an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the party loued, else must he take his leue vpon no cause, and then it is lust, or thinke himselte the cause, and then it is no loue. Then must you conclude thus, if there be not in women the occasion, they are folles, to trust men that praise them, if the cause be in them, then are not men wise to arrogate it to themselves.

It is the eye of the woman that is made of Adamant, the hart of the man that is framed of Iron, and I cannot think you will say, that the vertue attractive is in the Iron which is drawne by force, but in the Adamant that searcheth it perforce. And this is the reason, that many men haue been entangled against their wils with loue, and kept in it with their wils.

You know Surius, that the fire is in the flint that is striken, not in the Steele that striketh, the light in the Sunne that lendeth, not

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in the *Stone* that borroweth, the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrow, shew nothing right to beauty, wherefore I must shote that shaft at your owne breast. For if the eye of man be the arrow, and beauty the white (a faire mark for him that draweth in Cupids bow) then must it necessarily insue, that the Archer desireth with an aime to hit the white, not the white the arrow, that the marke allureth the Archer, not the shooter the mark, and therfore is Venus said in one eye to haue two aples, which is commonly applied to those that witch with the eyes, not those that woe with the eyes.

Touching triall, I am neither so foolish to desire things impossible, nor so froward to request that which hath no end. But words shall neuer make me beleue without workes, least in following a faire shadow, I loose the firme substance, and in one word set downe the only triall that a Lady requireth of her Louer, it is this, that he performe as much as he sware, that euery oath be a deede, euery glose a Gospell, promising nothing in his talke, that he performe not in his triall.

The qualities that are required of the mind, are good conditions: as temperance, not to excede in dyet: chastity, not to sinne in desire: constancie, not to conet change: wit to delight, wisdom to instruct, mirth to please without offence, and modesty to gouerne without precisenesse.

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so there is no one so carelesse to haue him a wretch, only his right shape to shew him a man, his Chastendome to proue his faith, indifferent wealth to maintaine his family, expecting all things necessary, nothing superfluous. And to conclude with you Surius, vnlesse I might haue such a one, I had as leue be buried as married, wishing rather to haue no beauty and dye a chaste Virgin, then no ioy, and liue a cursed wife. Surius as one daunted hauing little to answer, yet delighted to heare her speake, with a short speech vttered these words.

I Perceiue Camilla, that be your cloth neuer so bad, it will take some colour, and your cause neuer so false, it will beare some
shew

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shew of probability : wherein you manifest the right nature of a woman, who hauing no way to winne, thinketh to overcome with words.

This I gather by your aunswere, that beauty may haue faire leaues and foule fruite, that all that are not amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall looked for, is to perforce whatsoeuer they promise, that in minde he be vertuous, in body comly : such a husband in my opinion is to be wished for, but not looked for. Take heede Camilla, that seeking all the wood for a straight sticke, you chose not at the last a crooked staffe : or describing a good counsell to others, thou thy selfe follow not the worst : much like to Chius, who selling the best Wine to others, dranke himselfe the les.

Truly quoth Camilla, my wooll was black, and therfore it could take no other colour, and my cause good, and therfore admitted no euell : as for the rules I set downe of loue, they were not coyned of me, but learned : and being so true, belæued. If my fortune be so ill, that searching for a wand, I gather a Camocke, or selling Wine to other, I drinke Vineger my selfe, I must be content, that of the worst poore help patience : which by so much the more is to be bozne, by how much the more it is perforce.

As Surius was speaking, the Lady Flauia preuented him, saying : it is time that you breake off your speech, least wee haue nothing to speake, for should you wade any farther, you would both wast the night, and leaue vs no time, and take our reasons, and leaue vs no matter : that euery one therfore may say somewhat, we commaund you to cease : that you haue both sayd so well, wee giue you thanks. Thus letting Surius and Camilla to whisper by themselves (whose talke wee will not heare) the Lady began in this manner to græte Martius.

We see Martius, that where young folkes are, they treat of loue, when Souldiers meete, they confer of warre, Painters of their colours, Musitions of their Crotchets, and euery one talketh of that most, he liketh best. Which seeing it is so, it becometh vs that haue more yeres, to haue more wisdom, not to measure our talke by the affections we haue had, but by those we should haue.

In this therfore I would know thy mind, whether it be conuenient

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nient for women to haunt such places where Gentlemen are, or for men to haue access to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing that there is nothing more pernicious to either, then loue, and that loue breedeth by nothing sooner then lookes. They that feare water will come neere no Wells, they that stand in dread of burning, flie from the fire: and ought not they that would not be entangled with desire, to refraine companie? If loue haue the pangs which the passionate set downe, why doe they not abstaine from the cause? If it be pleasant, why do they dispraise it?

We shun the place of pestilence for feare of infection, the eyes of Catharismes because of diseases, the sight of the Basiliske, for feare of death, and shall we not eschue the company of them that may intrap vs to loue, which is more bitter then any destruction? If we flie thieues that steale our goods, shall we follow murderers that cut our throates? If we be heedic to come where Waspes be, least we be stung, shall we hazard to runne where Cupid is, where wee shall be stifeled? Cruelly Martius, in my opinion, there is nothing either more repugnant to reason, or abhorring from nature, then to seeke that we should shun, leauing the cleere streame to drinke of the muddie Ditch, or in the extremitie of heate to lye in the parching sunne, when we may sleepe in the cold shadow: or being free from fancie, to seeke after loue, which is as much as to coole a hot liuer with strong Wine, or to cure a weake stomacke with rawe flesh. In this I woulde heare thy sentence, induced the rather to this discourse, for that Surius and Camilla hath begun it, then that I like it. Loue in me hath neuer power to commaund, nor persuasion to intreate. Which how idle a thing it is, and howe pestilent to youth, I partly know, and you I am sure can gesse.

Martius not very young to discourse of these matters, yet desirous to offer his mind, whether it were to flatter Surius in his will, or to make triall of the Ladies, began thus to frame his answer.

Madame, there is in Chio the image of Diana, which to those that enter, seemeth sharpe & sower, but returning after they sites made, looketh with a merry and pleasant countenance. And it may be, that at the entrance of my discourse, you will bend your browes as one displeased, but hearing my pzoofe, be delighted & satisfied.

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The question you moue is, whether it be requisite that Gentlemen and Gentlewomen should meet. Truly among Louers it is conuenient to augment desire, amongst those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle among all, the fire of hate. There is greater danger Adam by absence, which breedeth melancholly, then by presence, which ingendzeth affection.

If the sight bee so perrillous that the company should be barred, why then admit you those to see bankets, that may therby surfet, or suffer the to eate their meat by a candle that haue soze eyes? To be seperated from one I loue, would make me more constant, and to keepe company with her I loue not, would not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenance, which is the cause that diuers haue loued those they neuer sawe, and seene those they neuer loued.

You alleadge all those that feare drowning come nere no wels, nor they that dread burning, nere no fire. Why then let the stand in doubt also to wash their hands in a shallow brooke, for that Scarpus falling into a channell, was drowned: and let him that is cold neuer warme his hands, for that a sparke fell into the eyes of Actina, whereof she dyed. Let none come into the company of women, for that diuers haue been allured to loue, and being refused haue used violence to themselves. Let this be set downe for a Law, that none walke abroad in the day but men, least meeting a beautifull Woman, he fall in loue and lose his libertie.

I thinke Madame you will not be so precise to cut off all conference, because loue commeth by often communication, which if you do, let vs all now presently depart, least in seeing the beauty which dazeleth our eyes, and hearing the wisdomes which tickleth our eares, wee be inflamed with loue. But you shall neuer beate the flie from the Candle, though she burne, nor the Quail from the Hemlock, though it be poyson, nor the Louer from the company of his Ladie, though it be perrillous. It falleth out sundry times, that company is the cause to shake off loue, working the effect of the roote of Rubarbe, which beeing full of chollar, purgeth chollar, or of the Scorpions sting, who being full of poyson, is a remedie for poyson.

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poysen. But this I conclude, that to barre one that is in loue of the company of his Lady, maketh him rather mad then mortified, for him to refraine that neuer knew loue, is either to suspect him of follic without cause, or the next way for him to fall into folly when he knoweth the cause.

A Louer is like the hearbe Heliotropium, which alwaies inclineth to that place where the Sunne shineth, and being depriued of the Sunne, dyeth. For as Lunaris hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waining shaketh them off, so a Louer whilst he is in the companie of his Lady, where all ioyes increase, uttereth many pleasant conceits, but banished from the sight of his Mistres, where all mirth decreaseth, either liueth in mellancholie, or dieth with desperation.

The Lady Flauia speaking in his case, proceeded in this maner. Cruely Marius, I had not thought that as yet your Coltes tooth stuck in your mouth, or that so old a Trewant in loue, could hether to remember his lesson. You seeme not to inferre that it is requisite they should meet, but being in loue, that it is conuenient, least falling into a madde moode, they pine in their owne pauishnesse. Why then let it follow, that the drunkarde which surfetteth with Wine, be alwaies quaffing, because he liketh it, or the Epicure, which glutteth himselfe with meate, be euer eating, for that it contenteth him, not seeking at any time the meanes to redresse theyr vices, but to renewe them. But it fareth with the Louer as it doth with him that poureth in much Wine, who is euer more thirstie then he that drinketh moderately, for hauing once tasted the delights of loue, he desireth most the thing that hurteth him most, not laying a plaister to the wound, but a corasine.

Besides, I am of this minde, that if it be dangerous to lay flaxe to the fire, salt to the eyes, Sulphure to the nose, that then it cannot be but perrillous, to let one Louer come in the presence of the other. Surius ouer-hearing the Ladie, and seeing her so earnest, although he were more earnest in his sute to Camilla, cut her off with these words.

Good Madame giue me leave either to depart, or to speake, for in truth you gall me more with these tearmes then you wish, in seeming to inueigh so bitterly against the meeting of louers, which

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is the onely marrow of loue, and though I doubt not but that Marius is sufficiently armed to aunswere you, yet would I not haue those reasons refelled, which I loath to haue repeated. It may bee you vtter them not of mallice you beare to loue, but onely to moue controuersie, where there is no question: for if you enuie to haue Louers meete, why dyd you graunt vs, if allow it, why seeke you to seperate vs?

The good Ladie could not refraine from laughter, when shee saw Surius so angry, who in the midst of his owne tale was troubled with hers, whom she thus againe aunswered.

I cry you mercy Gentleman, I had not thought to haue catched you when I fished for another: but I perceiue nowe, that with one Beane it is easie to catch two Pidgeons, and with one bayt to haue diuers bites. I see that others may gesse where the shewe wzynges, besides him that weares it.

Madame quoth Surius, you haue caught a Frogge, if I bee not deceiued, and therefore as good it were not to hurte him, as not to eate him: but if all this while your Ladiship angled to haue a bite at a Louer, you shoulde haue vsed no bitter medicines, but pleasant baits.

I cannot tell, aunswered Flauia, whether my baite were bitter or not, but sure I am I haue the fish by the gill that doth me good.

Camilla not willing to be silent, put in her spoake as she thought in the best wheele, and began in this manner. Ladie, your cunning may deceiue you in fishing with an angle, therefore to catch him you would haue, you were best to vse a Net.

A Net quoth Flauia, I need none, for my fish playeth in a Nette already. With that Surius began to winch, replying immediately. So doth many a fish good Lady, that slippeth out, when the fisher thinketh him fast in: and it may be, that either your Net is too weake to hold him, or your hand too wet.

A wet hand quoth Flauia, will holde a dead Herring. I, quoth Surius, but Celes are no Herrings. But Louers are, saide Flauia.

Surius not willing to haue the grasse mowne, whereon he meant to make his Hay, began thus to conclude. Good Madame leaue off fishing for this time, and though it be Lent, rather breake a fast, tute which is but penall, then sue a Pond that may be perpetuall.

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I am content quoth Flauia, rather to fast for once, then to want a pleasure for euer: yet Surius betwixt vs two I wil at large proue, that there is nothing in loue more benemous then meeting, which filleth the minde with grieffe, and the body with diseases: for hauing the one, he cannot faile of the other. But now Philautus, and Peace Fraunces, since I am cut off, begin you but be short, because the time is short, and that I was more short then I would.

Fraunces, who was euer of wit quicke, and of nature pleasant, seeing Philautus all this while to be in his dumps, beganne thus to play with him.

Gentleman, eyther you are musing who shall be your seconde Wife, or who shall father your first Childe, els woulde you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the company you are in, or it may be (which of both coniectures is likeliest) that hearing so much talke of loue, you are eyther driuen to the remembrance of the Italian Ladies which once you serued, or else to the seruice of those in England, which you haue since your comming scene: or as Andromache whensoever she saw the Tombe of Hector, could not re-fraine from weeping, or as Laodomia could neuer behold the Picture of Protefilaus in Ware, but she alwaies fainted: So louers, whensoever they view the image of their Ladies, though not the same substance, yet the similitude in shadowe, they are so benumbed in their ioynts, and so bereft of their wits, that they haue neither the power to moue their bodies to the life, nor their tongues to make aunswere: so that I thinking, that with your other senses you had also lost your smelling, thought rather to bee a Thorne, whose poynt might make you feeble some-what, then a Violet, whose saour could cause you to smell nothing.

Philautus perceiuing this Gentlewoman so pleasantly disposed, with a merry countenaunce and quick wit, beganne to make aunswere in this manner.

Gentlewoman, to studie for a second wife before I knowe my first, were to resemble the good huswife in Naples, who tooke thought to bring forth her Chickens, before she had Vennes to lay Eggs: and to muse who should father my first childe, were to doubt

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when the Cow is mine, who should owe the Calf. But I will neither be so hastie to beat my bzaine about two wiues, befoze I know where to get one, noz so iealous to mistrust her fidelitie when I haue one.

Touching the biewe of Ladies, or the remembrance of my loue, mee thinketh it should rather sharpe the poynt in mee then abate the edge. My senses are not lost, though my labour bee, and therefore my good Violet, prick him not so ward with sharpnesse, whom thou shouldst rather comfort with saucours. But to put you out of doubt, that my wits were not all this while a wooll-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsailes, or secreete being ready every houre to flinch: and so many reasons came to confirme either, that I could not be resolu'd in any.

To be constant, what thing more requisite in loue, when it shall alwaies be Greene like the Iuie, though the Sun parch it, that shall euer be hard like the true Diamond, though the Hammer beat it: that still groweth with the good Vine, though the knife cut it. Constancie is like vnto the Storke, who wheresoeuer shee sit, cometh into no nest but her owne: or the Lap-wing, whom nothing can driue from her young ones but death. But to reueale the secrets of loue, the counsailes, the conclusions: what greater despite to his Lady, or more shamefull discredite to himselfe can be imagined, when there shall no letter passe, but it shall be disclosed, no talke uttered, but it shall be againe repeated, nothing done, but it shall be reuealed. Which when I considered, mee thought it better to haue one that should be secreete, though fickle, then a blabbe, though constant. For what is there in the world, that more delighteth a Louer then secrecie, which is boyde of feare without suspition, free from enuie: the onely hope a woman hath to builde both her honour and honestie vpon.

The tongue of a Louer should be like the poynt in a Dial, which though it goe, none can see it going, or a young Tree, which though it grow, none can perceiue it growing, hauing alwaies the stone in his mouth which the Cranes vse when they flie ouer the mountaines, least they make a noyse: but to be silent, and lightlie to esteeme of his Lady, to shake her off though shee be secreete, to change

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change for every thing though hee betwray nothing, is the onelie thing that cutteth the hart in peeces of a true and constant lover: which deeply weighing with my selfe, I presented him that wold neuer remoue, though he reueale all, before him that woulde conceale all, and euer be sliding: thus waisting to and fro, I appeale to you my good Violet, whether in loue be more required, secrecie or constancie.

Fraunces with her accustomable boldnes, yet modestly, replied as followeth. Gentleman, if I should aske you whether in the making of a good sword, yron were more to be required or Steele, sure I am that you would aunswere that both were necessary. Or if I should be so curious to demand, whether in a tale told to your Ladies disposition or mention be most conuenient, I cannot thinke but you would iudge them both expedient: for as one mettall is to be tempered with another in fashioning a good blade, leaſt eyther being all of Steele, it quickly breake, or all of yron, it neuer cut: so fareth it in speech, which if it bee not seasoned as well with wit to moue delight, as with Arte to manifest cunning, there is no eloquence: and in no other manner standeth it with loue: for to be secrete and not constant, or constant and not secrete, were to build a house of moxter without stones, or a wal of stones without moxter. There is no liuely picture drawne with one colour, no curious Image wrought with one toole, no perfect musicke played with one string, and wouldest thou haue loue the patterne of eternitie, coloured either with constancie alone, or onely secrecie.

There must in every Triangle be thre lines, the first beginneth, the second augmenteth, the third concludeth it a figure. So in loue thre vertues: affection, which draweth the hart, secrecie, which increaseth the hope, constancie, which finisheth the worke: without any of these rules there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no Bird that flieth with one wing, no loue that lasteth with one lim. Loue is linked to the Emrold, which cracketh rather then consenteth to any disloyaltie: and can there be any greater villanie, then being secrete, not to be constant, or being constant, not to be secrete. But it falleth cut with those that be constant and yet full of babble, as it

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it doth with the Serpent Iaculus, and the Vipser, who burst with their owne broode, and these are tozned with their owne tongues.

It is no question Philautus, to aske which is best, when beeing not ioyned, there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also dost thou not enquire, whether it were better for a Horse to want his fore-legges or his hinder, when hauing not all, he cannot trauaile. Why art thou not inquisitiue whether it were moze conuenient for the Wrestlers in the games of Olympia to bee without armes, or without feete: or for Trees to want rootes, or lacke tops, when either is impossible. There is no true Louer, beloeue mee Philautus, sence telleth me so, not triall, that hath not faith, secrecie, and constancie. If thou want either, it is lust, not loue: and that thou hast not them all, thy profound question assureth mee: which if thou diddest aske to try my wit, thou thoughtest mee very dull, if to resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus that perceiued her to be so sharpe, thought once againe like a Whetstone to make her sharper, and in these wordes returned his aunswer.

O my sweet Violet, you are not vnlike vnto those who hauing gotten the start in a race, thinke none too neere theyr heeles because they be formost: for hauing the tale in your mouth, you imagine it is all truth, and that none can controle it.

Fraunces, who was very much vnwilling to heare him goe forward in so fond an argument, cut him off befoze he should come to his conclusion, in this manner.

Gentleman, the faster you runne after mee, the farther you are from mee: therefore I would wish you to take heede, that in seeking to strike at my heeles, you trippe not by your owne. you would faine with your wit cast a white vpon blacke, wherein you are not vnlike vnto those, that seeing their shadow verie short in the Sunne, thinke to touch their head with their heele, and putting forth their legge, are further from it then when they stood still. In my opinion it were better to sit on the ground with a little ease, then to rise, and fall with great danger.

Philautus

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Philautus being in a maze to what ende this talke should tend, thought that either Camilla had made her priuie to his loue, or that she meant by suspition to intrap him: therfore meaning to leaue his former question, and to answer her speech, proceeded thus.

Mistresse Frauncis, you resemble in your sayings the Painter Tamantes, in whose Pictures there was euer more vnderstood, then painted, for with a glose you seeme to shadow that, which in colours you will not shew. It cannot be (my Violet) that the faster I runne after you, the farther I should be from you, vnlesse that either you haue wings tied to your heeles, or I thornes thrust into mine. The last dog oftentimes catcheth the Hare, though the fastest turne him: the slow Snaille climeth to the Tower at last, though the swift Swallow mount it: the laziest winneth the goale sometimes, though the lightest be nere it. In hunting I had as leue stand at receite, as at the losing: in running rather indure long with an easie amble, then leaue off being out of wind with a swift gallop: Especially when I run as Hipomanes did with Atalanta, who was last in the course, but first at the Crowne: So that I gesse, that women either are easie to be out tripped, or willing.

I like not to trip at you, because I might so hinder you, and hurt my selfe: for in letting your course by striking at your short heeles, you would when I should craue pardon, shew me an high inskep. As for my shadowe, I neuer goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the shortest, so that it is not difficult to touch my head with my heele, when it lieth almost vnder my heele.

You say it is better to sit still, then to arise and fall, and I say, he that neuer climeth for feare of falling, is like vnto him that neuer drinketh for feare of surfeiting. If you thinke the ground eyther too slipperie whereon I runne, that I must needs fall, or my fate so chill, that I must needs founder, it may be I will change my course hereafter, but I meane to ende it now: for I had rather fall out of a lowe windowe to the ground, then hang in the mid way by a Wier.

Frauncis, who tooke no little pleasure to heare Philautus, began to come on roundly in these termes.

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IT is a signe Gentleman, that your footmanship is better then your stomack, for whatsoeuer you say, me thinketh you had rather be held in a slip, then let slip, wherein you resemble the Grayhound, that seeing his game, leapeth vpon him that holdeth him, not running after that he is held for: or the Hawke, which being cast off at a Partridge, taketh a stand to prune her feathers, when she should take her flight. For it seemeth you beare good wil to the game you cannot play at, or will not, or dare not: wherein you imitate the Cat that leaneeth the House to follow the milk-pan: for I perceiue that you let the Hare goe by, to hunt the Badger.

Philautus astonied at this speech, knew not which way to frame his answer, thinking now that she perceiued his tale to be adressed to her, though his loue was fixed on Camilla: but to rid her of suspicion, though loth that Camilla should conceiue any inkling, hee played fast and loose in this manner.

Gentlewoman, you mistake me very much, for I haue been better taught then fed, and therefore I know how to follow my game, if it be for my gaine: For were there two Hares to run at, I would endeouour not to catch the first that I followed, but the last that I started: yet so, as the first should not scape nor the last be caught. You speake contraries, quoth Frauncis, and you will worke wonders, but take heede your cunning in hunting make you not to lose both.

Both sayd Philautus, why, I seeke but for one, and yet of two, quoth Frauncis, you cannot tell which to follow, one runneth so fast you will neuer catch her: the other is so at the squat, you can neuer finde her.

The Lady Flauia, whether desirous to sleepe, or loth these iests should be too broad, as moderato, commanded them both to silence, willing Euphues as vmpier in these matters, briefly to speake his mind. Camilla and Surius are yet talking: Frauncis and Philautus are not idle, yet all attentiu to heare Euphues, as well for the expectation they had of his wit, as to know the drift of his discourses: who thus began the conclusion of all their speeches,

It was a law amongst the Persians, that the Position should not iudge

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Iudge the Painter, nor any one meddle in that handy craft wherin he was not perfect: which maketh me meruaile (good Adam) that you should appoint him an vmpire in loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence, before I knew the argument whereof you would dispute, yet hearing nothing but reasons for loue, I must either call back my promise, or call in your discourses: & better it were in my opinion, not to haue your reasons concluded, then to haue them confuted. But sure I am, that neither a good excuse will serue where authority is rigorous, nor a bad one be heard where necessity compelleth. But least I be longer in breaking a web, then the Spider is in weaving it, your pardons obtained, if I offend in sharpnes, and your patience granted, if molest in length, I thus begin to conclude against you all, not as one singuler in his owne conceit, but to be tried by your gentle constructions.

Surius beginneth with loue, which proceedeth by beauty (vnder the which he comprehendeth all other vertues. Lady Flauia moueth a question, whether the meeting of louers be tollerable, Philautus commeth in with two branches in his hand, as though there were no more leaues of that tree, asking whether constancy or secrecy be most to be required: great hold there hath been who should proue his loue best, where in my opinion, there is none good. But such is the vanity of youth, that it thinketh nothing worthy either of commendation or conference, but only loue, whereof they sow much & reape little, wherein they spend all & gaine nothing, whereby they run into danger before they wist, and repent their desires before they wold. I do not discommend his honest affection that is grounded vpon vertue, as the meane, but disordinat fancy which is builded vpon lust, as an extremity: and lust I must terme that, which is begun in an houre & ended in a minute: the common loue in this our age, where Ladies are courted for beauty, not for vertue, men loued for proportion in body, not for perfection in mind. It fareth with Louers as with those y^e drinke of the riuer Tellus in Phrigia, whereof sipping moderately, is a medicine, but swelling with excessse, it breedeth madness.

Lycurgus set it downe for a lawe, that where men were commonly drunken, the Vines should be destroyed, & I am of that mind, that where youth are giuen to loue, the means should be remoued.

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For as the earth wherein the mines of silver and gold is hidden, are profitable for no other thing but mettals, so the hart wherein lone is harboured receiveth no other seed but affection. Lovers seeke not those things which are most profitable, but most pleasant, resembling those that make garlands, who chose the fairest flowers not the wholsomest, and being once intangled with desire, they alwaies haue the disease, not unlike vnto the Goate, who is neuer without an Ague: then being once in, they follow the note of the Nightingale, which is said with continuall straining to sing, to perish in her sweet laies, as they doe in their sugred lines. Where is it possible either to eate or drinke, or walk, but he shall heare some question of loue: insomuch that loue is become so common, that there is no Artificer of so base a craft, no Clowne so simple, no begger so poore, but either talketh of loue, or liueth in loue, when they neither know the means to come by it, nor the wisdom to increase it, & what can be the cause of these louing woorms but only idlenes. But to set down as a moderator the true perfection of loue, not like as an enemy to talke of the infection (which is neither the part of my office, nor pleasant to your eares) this is my iudgement.

True and vertuous loue is to be grounded vpon time, reason, fauour, and vertue. Time to make triall, not at the first glance so to settle his mind, as though he were willing to be caught when he might escape, but by his obseruation and experience, to build and augment his desires, that he be not deceiued with beauty, but perswaded with constancie. Reason, that all his doings and proceedings seeme not to flow from a mind enflamed with lust, but a hart kindled with loue. Favour to delight his eyes, which are the first messengers of affection. Vertue, to allure the soule, for the which all things are to be desired.

The arguments of faith in a man, are constancy, not to be remoued: secrecie, not to vtter, security, not to mistrust, credulity to beleeue: in a woman patience to indure, iealousie to suspect, liberality to bestow, seruencie, faithfulness, one of the which branches, if either the man want or the woman, it may be a liking between them for the time, but no loue to continue for euer. Touching Surius his question, whether loue come from the man or the woman, it is manifest that it beginneth in both, else can it not end in both.

Euphues and his England.

To the Lady Flauias demaund concerning company, it is requisite they should meet, and though they be hindered by diuers means, yet it is impossible but that they will meete.

Philautus must thus thinke, that constancie without secrecie is naileth little, and secrecie without constancie profiteth lesse.

Thus haue I good Madame, according to my simple skill in loue, set downe my iudgement, which you may at your Ladships pleasure correct, for he that neuer tooke Dare in hand, must not thinke scoyne to be taught.

Well quoth the Lady, you can say more if you list, but either you feare to offend our eares, or to betray your owne follies: one may easilie perceiue that you haue been of late in the Painters shop, by the colours that stick in your coate, but at this time I will vze nothing, though I suspect somewhat.

Surius gaue Euphues thanks, allowing his iudgement in the description of loue, especially in this, that he would haue a woman if she were faithfull, to be also iealous, which was as necessary to be required in them as constancie.

Camilla smiling said, that Euphues was deceiued, for he would haue said, that men should haue been iealous, and yet that had been but superfluous, for they are neuer otherwise.

Philautus thinking Camilla to vse such speech to gird him, for that all that night he viewed her with a suspitious eye, answered, that iealousie in a man was to be pardoned, because there is no difference in the looke of a Louer that can distinguish a iealous eye from a louing.

Frauncis who thought her part not to be the least, said, that in all things Euphues spake Gospell, sauing in that he bound a woman to patience, which was to make them foles.

Thus euery one gaue his verdict, and so with thanks to the Lady Flauia, they all tooke their leaue for that night. Surius went to his lodging. Euphues & Philautus to theirs, Camilla accompanied with her woman and her waiting mayde, departed to her home, whom I meane to bring to her Chamber, leaving all the rest to their rest.

Camilla no sooner had entered her Chamber, but she beganne in strange termes to vtter this strange tale, her doore being shut, and her Chamber voided.

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Ah Camilla, ah wretched wench Camilla, I perceiue now, that when the Hop groweth high, it must haue a Pole, when the Iuy spreadeth, it cleaueth to the flint, when the Vine riseth, it draweth about the Elme, when Virgins were in yeares, they follow that which belongeth to their appetites, loue, leue. Hea loue Camilla, the force wherof thou knowest not, & yet must endure the fury. Where is that precious hearbe Panace which cureth all diseases: or that hearb Nepenthe, that procureth all delights: No, no, Camilla, loue is not to be cured by hearbs, which commeth by fancy, neither can plaisters take away the græfe which is grown so great by perswasions. For as the Stone Draconites can by no means be polished, vnlesse the Lapidary burne it, so the minde of Camilla, can by no means be cured, except Surius ease it. I see that loue is not vnlike vnto the Stone Pantura, which draweth all other stones be they neuer so heauie, hauing in it the three rootes which they attribute to Pusick, Mirth, Melancholly, Madnes.

I but Camilla dissemble thy loue, though it shorten thy life, for better it were to die with græfe, then liue with shame. The sponge is full of water, yet it is not sene, the hearb Adiron, though it be wet, looketh alwaies dry, and a wise louer be she neuer so much tormented, behaueth her selfe as though she were not touched. I, but fire cannot be hidden in the flare without smoake, nor Puske in the bosom without smell, nor loue in the breast without suspicion: Why then confesse thy loue to Surius, Camilla, who is ready to aske before thou grant. But it fareth in loue, as it doth with the roote of the Ræde, which being put into the fearne, taketh away all his strength: and likewise the roote of the fearne put to the Ræd, depriueth it of all his force: so the lookes of Surius hauing taken all freedome from the eyes of Camilla, it may be the glances of Camilla haue bereaued Surius of his liberty, which if it were so, how happy shouldest thou be, and that it is so, why shouldest thou not hope: I, but Surius is noble, I, but loue regardeth no birth, I, but his friends will not consent, I, but loue knoweth no kindred, I, but he is not willing to loue, nor thou worthy to be wooed, I, but loue maketh the proudest to stoupe, and to court the poorest.

Whil实现 she was thus debating, one of her Maidens chaunced to knocke,

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knock, which she hearing, least off that, which all you Gentlewomen would gladly heare, for no doubt she determined to make a long Sermon, had not she been interrupted. But by the preamble you may gesse to what purpose she dyist tended. This I note, that they that are most wise, most vertuous, most beautifull, are not free from the impressions of fancie: for who wold haue thought that Camilla who seemed to disdain loue, should so soone be entangled. But as the straightest wands are to be bent when they be small, so the precisest Virgins are to be wonne when they be young. But I will leaue Camilla, with whose loue I haue nothing to meddle, for that it maketh nothing to my matter. And returne we to Euphues, who must play the last part.

EVphues bestowing his time in the Court, began to marke diligently the men and their manners, not as one curious to misconster, but desirous to be instructed. Many dayes he vsed speech with the Ladies, sundry times with the Gentlewomen, with all became so familiar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of the Lady Flauia, that he began to looke a skew vpon Camilla, distinguishing out the remembrance of his old loue, with the recording of the new. Who now but his Violet, who but Mistresse Frauncis, whom if once every day he had not seene, he would haue been so sullen, that no man should haue seene him.

Euphues who watched his friend, demanded how his loue proceeded with Camilla, vnto whom Philautus gaue no aunswere, but a smile, by the which Euphues thought his affection but small. At the last thinking it both contrary to his oath & his honesty to conceale any thing from Euphues, he confessed that his mind was changed from Camilla to Frauncis. Loue quoth Euphues will neuer make thee mad, for it cometh by fits, not like a quotidian, but a tertian. Indede quoth Philautus, if euer I kill my selfe for loue, it shall be with a sigh, not with a sword.

Thus they passed the time many dayes in England, Euphues commonly in the Court to learne fashions, Philautus ener in the Countrey to loue Frauncis, so sweete a Violet to his nose, that he could hardly suffer it to be an houre from his nose.

But

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But now came the time that Euphues was to trie Philaurus truth, for it hapened that Letters were directed from Athens to London, concerning serious and waightie affaires of his owne, which incited him to hasten his departure, the contents of the which, when he had imparted to Philaurus, and requested his company, his friend was so fast tied by the eyes, that he found thornes in his heele, which Euphues knew to be thoughts in his hart, and by no meanes he could perswade him to goe into Italy, so sweet was the very smoake of England.

Euphues knowing the tide would tarry for no man, and seeing his busines to require such speed, being for his great preferment, determined sodainly to depart, yet not without taking of his leaue courteously, and giuing thanks to all those which since his comming had bled him friendly: Which that it might be done with one breath, he desired the Merchant, with whom all this while he sojourned, to inuite a great number to dinner, some of great calling, many of good credit, among the which, Surlus as chiefe, the Lady Flauia, Camilla, and Mistres Francis, were not forgotten. The time being come of meeting, he saluted them all in this maner.

I was neuer more desirous to come into England, then I am loth to depart, such curtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in truth it is knowne to you all. For now the time is come that Euphues must pack from those whom he best loveth, and goe to the Seas, which he hardly broketh. But I would Fortune had dealt so fauorably with a poore Grecian, that he might haue either ben borne here, or able to liue here, which seeing the one is past and cannot be, the other bulikly, and therfore not easie to be, I must endure the cruelty of the one, and with patience beare the necessity of the other. Yet this I earnestly craue of you all, that you will in stead of a recompence accept thanks, and of him that is able to giue nothing, take praier for payment. What my good mind is to you all, my tongue cannot vtter, what my true meaning is, your harts cannot conceiue: yet as occasion shall serue, I will shew that I haue not forgotten any, though I may not requite one.

Philaurus not wiser then I in this, though bolder, is determined to farrie behind, for hee sayth, that hee had as leaue be burned in England,

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England, as married in Italie, so holy doth he thinke the ground here, or so homely the women there, who although I wold gladlie haue with me, yet seeing I cannot, I am most earnestly to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for y^e curtesies sake of England, that you vse him not so well as you haue done, which would make him proude, but no worse then I wish him, which wil make him pure: for though I speake before his face, you shall finde true behinde his back that he is yet but ware, which must be wrought while the water is warme, and yron, which being hote, is apt either to make a key or a lock. It may bee Ladies and Gentlewomen, that although England be not for Euphues to dwell in, yet it is for Eupheus to send to.

When he had thus said, hee could scarce speake for weeping, all the company were sorrie to forgoe him, some promised him money, some lands, some houses, but he refused them all, telling them, that not the necessitie of lack caused him to depart, but of importance.

This done, they sate downe all to dinner, but Euphues coulde not be merrie, for that he should so soone depart: the feast beeing ended, which was verie sumptuous, as Merchants neuer spare for cost, when they haue full Coffers, they all hartilie tooke their leaues of Euphues. Camilla, who liked very wel of his company, taking him by the hand, desired him that beeing in Athens, hee would not forget his friends in England, and the rather for your sake, quoth she, your friend shall be better welcome, yea, and to me for his own sake, quoth Flauia, wherat Philautus reioyced, and Fraunces was not sorry, who began a little to listen to the lure of loue.

Euphues hauing all things in a readines, went immediatlie toward Douer, whether Philautus also accompanied him, yet not forgetting by the way to visite the good old Father Fidus, whose curtesie they receiued at their comming. Fidus glad to see them, made them great chere according to his abilitie, which had it bene lesse, would haue bene aunswerable to their desires. Much communication they had of the Court, but Euphues cryed quite tance, for hee saide, things that are commonlie knowne, it were

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follic to repeate, and secrets, it were against mine honestie to better. The next morning they went to Douer, where Euphues being ready to take ship, hee first tooke his farewell of Philautus in these words.

Philautus, the care that I haue had of thee from time to time, hath been tried by the counsaile I haue alwaies giuen thee, which if thou haue forgotten, I meane no moze to write in water, if thou remember, imprint it in Steele. But seeing my departing frō thee is as it were my death, for that I know not whether ener I shall see thee, take this as my last testament of good will. Be humble to thy superiours, gentle to thy equals, to thy inferiours favourable, enuie not thy betters, instle not thy fellowes, oppresse not the poore. The stipend y^e is allowed to maintaine thee, vse wiselie, be neither prodigall to spende all, nor couetous to keepe all, cut thy coate according to thy cloth, and thinke it better to be accounted thriftie among the wise, then a good companion among the riotous. For thy study or trade of life, vse thy booke in the morning, thy Bowe after dinner, or what other exercise shall please thee best: but alwaies haue an eye to the maine whatsoeuer thou art chaunced at to buy. Let thy practise bee Lawe, for the practise of Whisicke is too base for so fine a stomacke as thine, and Diuinitie too curious for so fickle a head as thou hast. Touching thy proceedings in loue, be constant to one, and try but one, otherwise, thou shalt bring thy credite into question, and thy loue into dirision. Weane thy selfe from Camilla, deale wisely with Fraunces, for in England thou shalt finde those that will decipher thy dealings, be they neuer so polliticke: be secrete to thy selfe, and trust none in matters of loue, as thou louest thy life.

Certifie mee of thy proceeding by thy Letters, and thinke that Euphues cannot forget Philautus, who is as decre vnto mee as my selfe. Commend me to all my friends, and so farewel good Philautus, and wel shalt thou fare, if thou follow the counsel of Euphues.

PHilautus, the water standing in his eyes, not able to aunswere one word vntill he had well wept, replied at last, as it were in one word, saying: that his counsaile shoulde be engrauen in his hart, and he would follow euery thing that was prescribed him: certifying

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certifying him of his successe, as either occasion or opportunitie should serue. But when friends at parting would utter most, then teares hinder most, which brake off both his aunswere, and staied Euphues replie, so after manie millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens, where I meane to follow him, for he it is that I am to goe with, not Philautus.

There was nothing that happened vpon the Seas worthy the writing, but within few daies Euphues hauing a merrie wind arriued at Athens, where, after he had visited his friends, and sette an order in his affaires, he began to addresse his Letters to Luia, touching the state of England, in this manner.

Luia, I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion (if any such may bee in the Earth) not inferiour to Paradise. I haue here inclosed, sent thee the description, the manners, the conditions, the government, and entertainement of that Country. I haue thought it good to dedicate it to the Ladies of Italie, if thou thinke it worthy, as thou canst not otherwise, cause it to be impzinted, that y^e praise of such an Ile, may cause those that dwell els where, both to commend it, and meruaile at it. Philautus I haue left behind me, who like an old dogge followeth his old sent Lone: wiser he is then he was wont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrarie: but I knowe not how it fareth with mee, for I cannot as yet brooke mine owne Country, I am so delighted with another. Aduertise mee by Letters what estate thou art in, also how thou likest the state of England, which I haue sent thee. And so farewell.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of England: Euphues
wisheth health and honour.

If I had brought (Ladies) little dogs from Malta, or strange
stones from India, or fine Carpets from Turkie, I am sure that

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either you would haue wooed mee to haue them, or wished to see them. But I am come out of Englande with a Glasse, wherein you shall behold the things which you neuer sawe, and maruaile at the sights which you haue seene. Not a Glasse to make you beautifull, but to make you blush, yet not at your vices, but others vertues: not a glasse to dresse your haire, but to redresse your harmes, by the which, if you euerie morning correct your manners, being as carefull to amend faults in your harts, as you are curious to finde faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton. Yet at the first sight if you seeme deformed by looking in this Glasse, you must not thinke that the fault is in the Glasse, but in your maners: not resembling Livia, who seeing her beautie in a true Glasse, to be but deformed, washed her face and broke the glasse. Here you shall see beauty accompanied with virginity, temperance, mercie, iustice, magnanimity, and all other vertues what soeuer, rare in your seye, and but one, and rarer then the Phenix, where I thinke there is not two. In this Glasse shall you see, that the Glasses which you carrie in fannes of feathers, shew you to be lighter then feathers: that the Glasses wherein you carouse your Wine, make you to be more wanton then Bacchus, that the newe founde Glasse chaines that you weare about your necks, argue you to be more brittle then glasse. But your eyes being too old to iudge of so rare a spectacle, my counsaile is, that you looke with spectacles, for ill can you abide the beame of the cleere Sunne, being scant able to view the blaze of a dim candle. The spectacles I would haue you vse, are for the one eye iudgement, without flattering your selues, for the other eye beleefe, without mistrusting of mee. And then I doubt not, but you shall both thanke me for this glasse, (which I send also into all places of Europe) and thinke worse of your garish Glasses, which makes you of no more price then broken Glasses.

Thus faire Ladies, hoping you will be as willing to pricke in this Glasse for amendement of manners, as you are to pranke your selues in a looking-glasse for commendation of men, I wish you as much beautie as you would haue, so as you would endeavour to haue as much vertue as you should haue. And so farewell.

Euphues

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Euphues Glasse for Europe.

THere is an Ile lying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardie and Normandie, called now England, heretofore named Brittain. It hath Ireland on the West side, on the North the maine Sea, on the East the Germanie Ocean. This Iland is in circuite 1720. miles, in forme like vnto a Triangle, beeing broadest in the South part, and gathering narrower and narrower, till it come to the farthest point of Cathnesse Northward, where it is narrowest, and there endeth in manner of a Promonterie. To reapeate the auncient manner of this Ilande, or what sundry Nations haue inhabited there, to set downe the Giants, which in bignes of bone haue passed the common use, and almost common credite, to rehearse what diuersities of languages haue beene vsed, into howe many kingdoms it hath bene deuided, what Religions haue been followed before the comming of Christ, although it would breede great delight to your eyes, yet might it happilie seeme teadious: for that Honnie taken excessiuellie, cloyeth the stomacke, though it bee Honny. But my minde is briefelie to touch such things as at my being there, I gathered by mine owne studie and inquirie, not meaning to write a Chronicle, but to set downe in a worde what I heard by conference.

It hath in it twentie and sixe Citties, of the which the chiefest is named London, a place both for the beautie of building, infinite riches, varietie of all things, that excelleth all the Citties in the world: insomuch that it may be called the store-house and Hart of all Europe. Close by this Cittie runneth the famous Riuer, called the Thames, which from the head where it riseth named Isis, vnto the full midway, it is thought to be one hundred and foure score miles. What can there be in any place vnder the heauens, that is not in this noble Cittie, either to be bought or borrowed? It hath diuers Hospitals for the relieuing of the poore, sixe score faire Churches for diuine service, a glorious Burse, which they call The Royall Exchange, for the meeting of Merchants of all Countries, where any traffique is to be had. And among all the

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strange and beautifull shewes, me thinkes there is none so notable as the Bridge which crosseth the Thames, which is in a manner of a continuall street, well replenished with large and stately houses on both sides, and situate vpon twentie Arches, whereof each one is made of excellent free stones squared, euery one of them beeing thzee-score foote in height, and full twentie in distance one from another. To this place the whole Realme hath his recourse, whereby it seemeth so populous, that one would scarce thinke so many people to be in the whole Island, as hee shall see somtimes in London.

This maketh Gentlemen braue and Merchants rich, Cittizens to purchase, and sojournours to mortgage: so that it is to bee thought, that the greatest wealth and substance of the whole Realme, is couched within the wales of London, where they that be rich, keepe it from them that be rictous, not detaining it from the lustie youtnes of Englands by rigour, but increasing it vntill young men shall sauour of reason: wherein they shew themselves Treasurers for others, not hoorders for themselves: yet although it be sure enough, would they had it, in my opinion it were better to bee in the Gentlemans purse, then in the Merchants handes.

There are in this Island two and twenty Bishops, which are as it were Super-intendents ouer the Church, men of great zeale and deepe knowledge, diligent Preachers of the word, earnest followers of their doctrine, carefull watchmen that the Wolfe deuoure not the sheepe: the Ciuil government politick, in ruling the spirituall sword (as far as in the vnder the Prince appertaineth) iust, cutting off those members from the Church by rigour, that are obstinate in their heresies, and instructing those that are ignorant, appointing godly and learned Ministers in euery of the parishes, that in their absence may be lights to such as are in darkness, salt to those that are vnseasoned, leaven to such as are vnleavened. Visitations are holden oftentimes, whereby abuses and disorders, either in the Laity for negligence, or in the Clergie for superstition, or in all for wicked liuing there are punishments, by due execution whereof, the diuine seruice of God is honoured with more puritie, and followed with greater sinceritie. There are also in this Island two famous Universities, the one Oxford, the other

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other Cambridge, both for the profession of all Sciences, for Divinitie, Physicke, Law, and all kinde of learning, excelling all the Uniuersities in Christendome.

I was my selfe in eyther of them, and like of them both so wel, that I meane not in the way of controuersie to prefer any for the better in England, but both for the best in the world: sauing this, the Colledges in Oxford are much more stately for the building, and Cambridge much more sumptuous for the houses in y^e towne, but the learning neither lyeth in the free stonies of the one, nor the fine streets of the other, for out of them both do dailie proceed men of great wisdom to rule the Common wealth, of learning, to instruct the common people, of all singuler kinde professions to doe good withall. And let this suffice, not to enquire which of them is the superiour, but that neither of them haue their equall, nor to aske which of them is the most auncient, but whether any other be so famous.

But to proceed, in England their buildings are not very statelie, vnlesse it be the houses of Noblemen, and here and there the place of a Gentleman, but much amended, as they report that haue tolde mee. For their munition, they haue not onely great force, but also great cunning to vse them, and courage to practise them: their Armour is not vnlike vnto that which in other Countries they vse as Corlets, Almaine Kiuets, Shirts of Male, Jacks quilted, and couered ouer with Leather, Fullian, or Canuas, ouer thick plates of yron that are solwed to the same. The ordinance they haue is great, and thercof great force. Their Panie is deuised as it were into three sorts, of the which the one serueth for warres, the other for burthen, the other for Fishermen. And some Vessels there be (I know not by experience, and yet beleue by circumstance) that wil saile nine hundred miles in a week, when I should scarce thinke y^a bird will flie foure hundred. Touching their commodities, they haue foure Baths, the first called S. Vincents, the second Hally-wel, the third Buxton, the fourth (as in old time we read) Caire Bledud, but now, taking his name of a towne nere adioyning, it is called the Bath. Besides, in this Island are many wonders to be founde, which I will not repeat, because I my selfe neuer saw them, and I haue heard of greater.

Concer-

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Concerning their diet in number of dishes, and change of meat, the Nobilitie of England doe exceede most, hauing all things that either may be bought for money, or gotten for the season. Gentle men and Merchants feede verie finelie, and a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dined, they say as it were in a Proverb, that they are as well satisfied as the Lord Mayor of London, whom they thinke to fare best, though he eate not most.

In their meales there is great silence and grauitie, vsing wine rather to ease the stomacke then to load it, not like vnto other Nations, who neuer thinke that they haue dined vntill they bee drunken.

The attire they vse, is rather ledde by the imitation of others, then their owne inuention, so that there is nothing in Englande moze constant then the inconstancie of attire: nowe vsing the French fashon, now the Spanishe, then the Portischo gownes, then one thing, then another: insomuch, that in drawing of an Englishman, the Painter setteth him downe naked, hauing in one hand a paire of sheeres, in the other a peece of cloth, who hauing cut his collar after the French guise, is ready to make his sleeue after the Barbarian manner. And although this weare the greatest enormitie that I could see in England, yet is it to be excused, for they that cannot maintaine this pride, must leaue of necessity, and they that be able, will leaue when they see the vanitie.

The Lawes they vse are different from ours, for although the common and ciuill Law be not abolished, yet are they not had in so great reputation as their owne common Lawes, which they tearme the Lawes of the Crowne.

The regiment that they haue dependeth vpon Statute Lawe, and that is by Parliament, which is the highest Court, consisting of thre seuerall sorts of people, the Nobilitie, Clergie, and Commons of the Realme: so as whatsoeuer be among them enacted, the Queene striketh the stroke, allowing such things as to her Statestie seemeth best. Then vpon Common lawe, which standeth vpon Maximes and Principles, yeres and tearmes. The cases in this Law are called Pleas or Actions, and they are eyther criminall or ciuill: the meane to determine, are wits, some
some

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original, some iudiciall : their triall and recoveries are eyther by verdict or demur, confession or default, wherein if any faulte haue been committed, eyther in proceſſe or forme, matter or iudgement, the partie greued may haue a writ of erroꝝ. Then vpon customa- ble Lawe, which consisteth vpon laudable customes vsed in some priuate Countrie.

Last of all prescription, which is a certaine custome continu- ed time out of mind, but it is moze particuler then their customa- ble Law.

Furtherers and Theeues, are hanged, Witches burnt, all o- ther villanies that deserue death, punished with death, insomuch that there are verie fewe hainous offences practised, in respect of those that in other Countries are commonlie vsed.

Of sauage beastes and vermine they haue no great stoze, nor anie that are noysome. The Cattle they keepe for profite, are Dre- en, Horses, Sheepe, Goates, and Swine, and such like, where- of they haue aboundance. Wilde foule and fish they want none, nor any thing that either may serue for pleasure or profit.

They haue moze stoze of pasture the tillage, their Heddwes better then their Corne-feldes, which maketh moze Grasses the Corne-mongers, yet sufficient stoze of both.

They excell for one thing, their dogges of all sorts, Spaniels, Houndes, Baskises, and diuers such : the one they keepe of hun- ting and hawking, the other for necessarie vses about theyꝝ hou- ses, as to draw water, to watch theeues, &c. And thereof they de- rive the word Baskise, of Basse and Theefe.

There is in that Ile Salt made, and Saffron, there are great Quarries of Stone for buildings, sundry minerals of Quicksilver, Antimony, Sulphur, black Lead, and Oypiment red and yellow. Also, there groweth the finest Allom that is, Vermillion, Bitta- men, Chrysocolle, Coporus, the minerall Stone whereof Petrol- ium is made, and that which is most strange, the Minerall pearle, which as they are for greatnes & colour most excellent, so are they digged out of the maine land, in places far distant from the Shoꝛe. Besides these, though not strange, yet necessarie, they haue Cele- mines, Salt-peter for Ordinance, salt Bede for Glasse.

They want neither Tinne nor Lead, there groweth Iron,

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Steele, and Copper, and what not? So hath GOD blessed that Country, as it shoulde seeme not onely to haue sufficient to serue their owne turnes, but also others necessities, whereof there was an olde saying: All Countries stand in neede of Brittain, and Brittain of none.

Their ayre is verie wholesome and pleasant, their ciuility not inferiour vnto those that deserue best, their wits very sharpe and quick, although I haue hearde that the Italian and the Frenchman haue accounted them but grosse and dull paced, which I think came not to passe by the pꝛoofe they made of their wits, but by the Englishmans report. For this is strange, (and yet howe true it is, there is none that euer traualled thether but can report) that it is alwaies incident to an Englishman, to think worse of his owne Nation, either in learning, experience, common reason or wit, preferring alwaies a stranger, rather for the name then the wise dome. I for mine owne part thinke, that in all Europe, there are not Lawiers moze learned, Diuines moze pꝛofound, Whistlers moze expert, then are in England.

But that which most allureth a Stranger, is their curtesie, their ciuilitie, and good entertainment: I speake this by experience, that I found moze curtesie in England among those I neuer knew, in one yeere, then I haue done in Athens or Italy among those I euer loued, in twentie yeeres.

But hauing intreated sufficiently of the Countrie and theyr conditions, let mee come to the glasse I promised, beeing in the Court, where, although I should as order requireth beginne with the chiefest, yet I am forced with the Painter, to reserue my best colours to end Venus, and to lay the ground with the basest.

First then I must tell you of the graue and wise Counsellors, whose soze sight in peace, warranteth safetie in war: whose pꝛouision in plentie, maketh sufficient in dearth, whose care in health is as it were a preparatiue against sicknes: how great their wisdom hath bene in all things, the twenty-two yeeres peace doth best shew and pꝛoue. For what subtiltie hath there ben wrought so closely, what pꝛiue attempts so craftily, what rebellions stirred vp so disorderlie, but they haue by pollicie bewrayed, pꝛeuented by wisdom, repressed by iustice: What conspiracies abroad,
What

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what confederacies at home : what iniuries in any place hath at any time beene contriued, the which they haue not, either fore-
serne befoze it could kindle, or quenched befoze it could flame :

If anie willie Vlisses should faime madnes, there was amongst
thē some Palamides to reueale him : if any Theris went about to
keepe her sonne from the doing of her Country seruice, there was
also a wise Vlisses in the Court to bewray it. If Sinon came with
a smooth tale to bring in the horse into Troy, there hath beene al-
wayes some couragious Lacaon to thrust his speare against the
bowels, which being not bewitched with Lacaon, hath unfolded
that which Lacaon suspected. If Argus with his hundred eyes
went prying to vndermine Iupiter, yet mette hee with Mercurie,
who whistled all his eyes out, insomuch as there could neuer yet
any craft preuaile against their pollicie, or any challenge against
their courage. There hath alwaies beene Achilles at home, to
buckle with Hector abroad, Nestors grauitie to counteruaile
Priams counsaile, Vlisses subtilties to match with Antenors polli-
cies, England hath all those, that can and haue wastled with o-
thers, whereof we can require no greater prouise then experience.

Besides, they haue all a zealous care for the increasing of true
Religion, whose sayths for the most part, hath ben tried thzough
the fire, which they had felt, had they not fledde ouer the water.
Moreover, the great studie they bend towards Schooles of lear-
ning, doth sufficiently declare, that they are not onely furtherers
of learning, but Fathers of the learned. O thzice happie Eng-
land, where such Counsaillors are, where such people liue, where
such vertue springeth.

Amongst these shall you find Zophirus, that will mangle him-
selfe to doe his Country good, Acchates, that will neuer part an
inch from his Prince, Aeneas Nauicla, that neuer wanted a shift
in his extremitie, Cato that euer counsailed vnto the best. Ptho-
lomeus Philodelphus, that alwaies maintained learning. Among
the number of all wise, noble, and which Counsaillors, (I cannot
but for his honours sake remember) the most prudent and right
Honourable, the L. Burleigh, high Treasurer of that Realme, no
lesse reuerenced for his wisdom, then renowned for his Office :
more loued at home then feared abroad, and yet more feared for

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his counsaile among other Nations, then swerd or fire, in whom the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Ajax.

This Noble man I found so ready, being but a stranger, to doe me good, that neither I ought to forget him, neither cease to pray for him, that as he hath the wisdome of Nestor, so hee may haue the age: that hauing the pollicies of Vlisses, hee may haue his honour, worthy to liue long, by whom so many liue in quiet, and not unworthy to be aduanced, by whose care so many haue been preferred.

Is not this a glasse faire Ladies for all Countries to beholde, where there is not onely an agreement in Faith, Religion, and Counsaile, but in friendship, brother-hood, and liuing: By whose good endeouours vice is punished, vertue rewarded, peace established, foraine broiles repressed, domesticall cares appeased: what Nation can of Counsaile desire more: what dominion, that excepted, hath so much: What neither courage can preuaile against their chualrie, nor craft take place against their counsaile, nor both ioyned in che, be of force to undermine theyr Country, when you haue dazeled your eyes with this Glasse, behold here another.

It was my fortune to bee acquainted with certaine English Gentlemen, which brought me to the Court, where whē I came, I was driuen into a maze to behold the lustie and brane gallants, the beautifull and chaste Ladies, the rare and goodly orders, so as I could not tell whether I should most commend vertue or braverie. At the last, comming oftener thether then it besemmed one of my degree, yet not so often as they desired my companie, I began to pry after their manners, and natures, and that which followeth I saw, whereof who so doubteth, I will sweare.

The Ladies spende the morning in deuout prayer, not resembling the Gentlewomen in Greece and Italie, who begin theyr morning at mid-noone, and make their evening at midnight, vsing Sonnets for Psalmes, and pastimes for prayers, reading the Epistle of a louer, when they shoulde peruse the Gospell of our Lord, drawing wanton lines when death is befoze theyr face, as Archimedes did triangles and circles whē the enemy was at his back. Behold Ladies in this glasse, that the seruice of God is to be preferred

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preferred before all things, imitate the English Damosels, who are as cunning in the Scriptures, as you are in Ariosto and Petrarch: or any booke that liketh you best, & becommeth you worst. For brauerie I cannot say that you exceede them, for certaine it is the most gorgeous Court that euer I haue scene, read, or heard of, but yet doe they not vse their apparrell so nicely as you in Italie, who thinke scorn to kneele at seruice for feare of wrinkles in their silkes, who dare not lift vp your heads to heauen, for feare of rumpling the ruffles in your necke: yet your hands (I confesse) are holden vp, rather I thinke to shew your Kings, then to manifest your righteousness. The brauery they vse, is for the honour of their Prince, the attire you weare, for the alluring of your pray: the rich apparrell maketh their beautie more scene, your disguising causeth your faces to be more suspected. They resemble in their garments the Estridge, who being gazed on, closeth her wings, and hideth her feathers, you in your robes are not vnlike the Peacock, who being praysed, spreadeth her taile and betwaiseth her pride. Heluets and silkes in them are like golde about a pure Diamond, in you like a greene hedge about a filthy dringhil. Think not Ladies that because you are decked with gold, you are indued with grace: imagine not that shining like the Sunne in earth, ye shall climbe the Sunne in heauen: looke diligently into this English glasse, and then shall you see, that the more costlie your apparrell is, the greater your curtesie shoulde bee, that you ought to be as farre from pride as you are from pouertie, and as neere to Princes in beautie as you are for brightnes. Because you are braue, disdain not those that are base, thinke with your selues that Russet-coates haue their Christendome, that the sunne when hee is at the highest, shineth aswell vpon course Carrie as cloth of Tissue, though you haue pearles in your eyes, ieiuels in your breasts, precious stones on your fingers, yet disdain not the stones in the streete, which although they are nothing so noble, yet are they much more necessary. Let not your robes hinder you deuotion, learne of the English Ladies, that God is woorthy to be worshipped with most price, to whom you ought to giue all prayse: then shall you be like starres to the wise, who now are but staring stocks to the foolish, then shall you be praised of men,

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who are now pointed at of all, then shall God beare with your fol-
lie, who now abhorreth your pride.

As the Ladies in this blessed Iland are deuout and bzaue, so
are they chaste and beautifull: insomuch that when I first beheld
them, I could not tell whether some mist had bleared mine eyes,
or some strange enchantment altered my minde: for it may be,
thought I, that in this Iland, either some Artimidorus or Lisiman-
dro, or some odde Pigromancer did inhabit, who would shew mee
Fairies, or the body of Helen, or the newe shape of Venus: but
comming to my selfe, and seeing that my senses were not chan-
ged, but hindered, that the place where I stood was no enchanted
Castle, but a gallant Court, I could scarce restraîne my voice from
crying, There is no beautie but in England.

There did I behold them of pure complexion, exceeding the Lil-
lie and the Rose, of saour (wherin the chiefeſt beautie consisteth)
surpassing the pictures that were painted, or the Magitian y would
faine: their eyes piercing like the Sun beames, yet chaste: their
speech pleasant and sweet, yet modest and courteous: their grace
comely, their bodies straight, their hands white, all thinges that
men could wish, or women would haue: which how much it is,
none can set downe, when as the one desireth asmuch as may bee,
the other more. And to these beautifull moulds, chaste mindes: to
these comly bodies, temperaunce, modestie, mildnes, sobrietie:
whom I often beheld merry, yet wise: conferring with Courti-
ers, yet warlike: drinking of Wine, yet moderatly: eating of de-
licates, yet but their eares full: listening to discourses of loue, but
not without reasoning of learning: for there it more delighteth
them to talke of Robinhood then to shoote in his kewe, and greater
pleasure they take to heare of loue, then to be in loue.

Here Ladies is a glasse that will make you blush for shame, and
looke wan for anger: their beautie cometh by nature, yours by
Art: they increase their fauours with faire water, you maintaine
yours with Painters colours: the haire they lay out, groweth vp-
on their owne heads, your samelines hangeth vpon others: theirs
is alwaies in their owne keeping, yours often in the Diars: their
beautie is not lost with a sharpe blast, yours fadeth with a soft
bzeath: not vnlke vnto paper flowers, which bzeake as soone as
they

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they are touched, resembling the Birds in Egypt called Ibes, who being handled, lose their feathers: or the Serpent Serapie, which being but touched with a Brake, bursteth. They vse their beautie because it is commendable, you because you woulde be common: they if they haue little, doe not seeke to make it more, but you that haue none, indenuour to bespeake most: if theirs wither by age, they nothing esteeme it, if yours wast by peeres, you go about to keepe it: they knowe that beautie must faile if life continue, you sweare that it shall not fade, if colours last. But to what end Ladies, doe you alter the gifts of Nature by the gifts of Art? Is there no colour good but white, no Planet bright but Venus, no linnen faire but Lawne? Why goe you about to make the face faire by those meanes y are most soule? A thing lothsome to men, & therefore not louely, horrible before God, and therefore not lawfull.

Haue you not heard that the beauty of the Cradle is most brightest, that paintings are for pictures without sence, not for persons with true reason. Follow at the last Ladies, the Gentlewomen of England, who being beautifull, doe those things as shall become so amiable faces: if of an indifferent hiew, those things as shall make them louely, not adding one ounce to beautie, that may detract a dram from vertue. Besides this, their chastitie and temperance is as rare as their beautie, not going in your footsteps, that drinke wine before you rise to increase your colour, and swill it when you are by to prouoke your lust: They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in answering the Letters of them that wooe them, but forswearing the companie of those that write them, giving no occasion either by wanton lookes, vnseemely iestures, vnadvised speech, or any vncomlie behaviour of lightnes or liking. Contrarie to the custome of many Countries, where filthie wordes are accounted to saour of a fine wit, broade speech of a bolde courage, wanton glaunces of a sharpe eye-sight: wicked deeds of a comely iesture: all vaine delights, of a right curteous curtesie.

And yet they are not in England precise, but warie, not disdainfull to confer, but fearfull to offend: not without remoyse where they perceiue truth, but without replying where they suspect treacherie: when as amongst other Nations, there is no talke so loathsome

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lothsome to chaste eares, but it is heard with great sport, and answered with great speed. Is it not then a shame Ladies, that that little Iland should be a mirrour to you, to Europe, to the whole world?

Where is the temperance you professe, when Wine is more comon then water? where the chastitie, whē your lust is thought lawfull? where the modestie, when your mirth turneth to uncleannes, uncleannes to shamelesnesse, shamelesnes to all unfulnes? Learne Ladies, though late, yet at length, that the cheerefull title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauery in the world, is to be burning Lampes in the world to come: that the clearest beautie in this life, is to be amiable to him that shall giue eternall: Looke in the Glasse of England, too bright I feare me for your eyes. What is there in you sere that they haue not, and what that you should not haue? They are in prayer deuout, in brauery humble, in beauty chaste, in feasting temperate, in affection wise, in mirth modest, in all their actions, though Courtly because women, yet Angels, because vertuous.

Ah (good Ladies) good I say, for that I loue you, I would you could a little abate that pride of your stomacks, that loosenesse of minde, that licentious behauiour, which I haue seene in you with no small sorrow, & cannot remedie with continuall sighes. They in England pray when you play, sow when you sleepe, fast when you feast, and weepe for your sinnes when you laugh at your sensuality. They frequent the Church to serue God, you to see gallants: they deck themselves for cleanlinesse, you for pride: they maintaine their beautie for their owne liking, you for others lust, they refraine wine because they feare to take too much, you, because you can take no more. Come Ladies, with teares I call you, looke into this glasse, repent your sinnes past, refraine your present vices, abhorre vanities to come, say this with one voice, We can see our faults onely in the English glasse. A glasse of grace to them, of griefe to you, to them in steed of righteousness, to you in place of repentance.

The Lords and Gentlemen in that Court, are also an example for all others to follow, true types of nobility, the onely stay & staffe of

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of honoꝝ, bzane Courtiers, stout souldiers, apt to reuell in peace, and ride in war. In fight fierce, not bzeadng death, in friendship firme, not bzaking promise: curteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdom, their enemies they feare not, that argueth their courage. They are not apt to pzofer iniuries, noꝝ fit to take any: loth to pick quarrels, but longing to reuenge them.

Active they bee in all things, whether it bee to wꝛastle in the games of Olympia, oꝝ to fight at Barriers in Palestra, able to carrie as great burthens as Milo, of strength to thꝛowe as big stones as Turnus. and what not, that either man hath doone oꝝ may doe, woꝛthy of such Ladies, and none but they, and Ladies willing to haue such Loꝝds, and none but such. This is a glasse foꝝ youth in Greece and Italie, behold it Ladies & Loꝝds all, that either meane to haue pietie, vse bzauerie, increase beautie, oꝝ that desire temperancie, chastitie, wit, wisdom, valour, oꝝ any thing that may delight your selues, oꝝ deserue pꝛaise of others.

But another sight there is in my glasse, which maketh me sigh foꝝ grieve, I cannot shew it, and yet had I rather offend in derogating from my Glasse, then my good will. Blessed is that Land that hath all commodities, to encrease the Common-wealth, happy is that land that hath wise Counsaillors to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduaunce it, but to haue such a Pꝛince to gouerne it, as is their soueraigne Quēns, I know not whether I shoulde thinke the people to bee moze fortunante oꝝ the Pꝛince famous, whether their felicitie bee moze to be had in admiration, that haue such a ruler, oꝝ her vertues to be honoured that hath such royaltie: foꝝ such is their estate there, that I am enforced to thinke, that euery day is as luckie to the Englishman, as the first day of February hath beene to the Grecians.

But I see you gaze untill I shew this glasse, which you hauing once sene, wil make you giddie: Oh Ladies I know not when to begin, oꝝ where to end: foꝝ the moze I goe about to expꝛesse the brightnes, the moze I find mine eyes bleared: the nēer I desire to come to it, the further I seeme from it. Not vnlike to Simonides, who being curious to set downe what God was, the moze leisure

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hee tooke, the more loth he was to meddle, saying, that in things above reach it was easie to catch a straine, but impossible to touch a star: and therefore scarce tollerable to poynt at that, which one can neuer pull at. When Alexander had commaunded that none should paint him but Appelles, none carue him but Lysippus, none engraued him but Pergoteles, Parrhasius framed a table, squared euery way two hundred foote, which in the borders hee trimmed with fresh colours, and limned with fine gold, leauing all the other roome without knot or line: which table he presented to Alexander, who no lesse meruailing at the bignes then at the barennes, demaunded to what end hee gaue him a frame without face, being so naked, and without fashion, beeing so great? Parrhasius answered him, Let it be lawfull for Parrhasius and Alexander, to shewe a table wherein hee would paint Alexander, if it were not unlawfull, & for others to square Timber, though Lysippus carue it, and for all to cast Masse, though Pergoteles ingraue it. Alexander perceiuing the good mind of Parrhasius, pardoned his boldnes, and preferred his Art: yet enquiring why he framed the Table so big, he answered that he thought that frame to be but little enough for his picture, when the whole world was too little for his person, saying: that Alexander must as wel be praised as painted, and that all his victories and vertues, were not to be drawn in the compasse of a Signet, but in a field.

This answer Alexander both liked and rewarded, insomuch as it was lawfull euer after for Parrhasius, both to praise that noble King, and to paint him. In like manner I hope, that though it be not requisite, that any should paint their Prince in England, that cannot sufficiently perfect her, yet it shall not be thought rashnesse or rudenes, for Euphues to frame a table for Elizabeth, though he presume not to paint her. Let Appelles shew his fine Art, Euphues will manifest his faithfull hart, the one can but prae his conceits to blaze his cunning, the other his good will to gild his colours: he that whetteth the toles is not to be misliked though hee cannot carue the Image: the worme that spinneth the silk is to be esteemed, though shee cannot worke the Sampler: they that fell Timber for ships, are not to be blamed because they cannot build ships. He that carrieth the Porter furthereth the building, though he be

no

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no expert Mason, hee that diggeth the garden is to be considered, though he cannot tread the knots: the Goldsmithes boy must haue his wages for blowing the fire, though he cannot fashion the iewel. Then Ladies I hope poore Euphues shal not be reuiled though he deserue not to be rewarded.

I will set downe this Elizabeth as nere as I can: And it may be, that as the Venus of Appelles not finished, the Trindarides of Nichomachus not ended, the Medea of Timomachus not perfected, the Table of Parrhasius not coloured, brought greater desire to the to consummate them, and to others to see them, so the Elizabeth of Euphues being but shadowed for others to varnish, but begun for others to end, but drawne with a blacke coale for others to blaze with a bright colour, may worke either a desire in Euphues hereafter if he liue to end it, or a mind in these that are better able to amend it, or in al, if none can worke it, a wil to wish it. In the mean season, I say as Zeuxes did, when hee had drawne the Picture of Arealanta, moze wil enuie me then imitate me, and not commend it, though they cannot amend it. But I come to my England.

There was for a long time ciuill wars in the Country, by reason of seuerall claimes to the Crowne, betwæne the two famous and noble houses of Lancaster and Yorke, either of them pretending to be of the Royall blood, which caused them both to spende their vitall blood: these iarres continued long, not without great losse, both to the Nobilitie and communalitie, who ioyning not in one, but diuers parts, turned the Realme to great ruine, hauing almost destroyed theyr Country befoze they could annoynt a king. But the liuing God who was loth to oppresse England, at last began to repressse iniuries, and to giue an end by mercy, to those that could find no end of malice, nor looke for any end of mischiefe. So tender a care hath he alwaies had of that England, as of a newe Israel, his chosen and beloued people.

This peace began by a marriage solemnized by Gods speciall prouidence, betwæne Henrie Carle of Richmond, heire of y house of Lancaster, and Elizabeth daughter of Edward the fourth, the vndoubted issue and heire of the house of Yorke: whereby (as they tearme it) the red Rose and the white were united and ioyned together. Out of these Roses sprang two noble buddes, Prince Ar-

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thur and Henrie, the eldest dying without issue, the other of most famous memory, leauing behind him three children, Prince Edward, the Lady Mary, the Ladie Elizabeth: King Edward liued not long, which could neuer for that Realme haue liued too long, but sharpe frosts bite forward springs, Easterly windes blaſteth towardly blossoms, cruell death spareth not those whom wee our selues liuing cannot spare.

The eldest sister the Princesse Marie, succeeded as next heire to the Crowne, and as it chaunced, next heire to the graue, touching whose life I can say little, because I was scarce boyne, and what others say, of me shall be forborne.

This Quene beeing deceased, Elizabeth beeing of the age of twentie two yeeres, of more beautie then honour, and yet of more honour then any earthly creature, was called from a prisoner to a Prince, from the Castle to the Crowne, from the feare of loosing her head, to be supzeme head. And here Ladies it may be you will moue a question, why this noble Lady was either in daunger of death, or cause of distres, which had you thought to haue passed in silence, I would notwithstanding haue reuealed. This Lady, all the time of her sisters raigne, was kept close, as one that tendered not those proceedings which were contrary to her conscience, who hauing diuers enemies, endured many crosses, but so patiently, as in her deepest sorrow, she would rather sigh for the libertie of the Gospel, then her owne freedom. Suffering her inferiours to triumph ouer her, her foes to threaten her, her dissembling friends to vndermine her, learning in all this miserie onely the patience that Zeno taught Ereticus to beare and forbear, neuer seeking reuenge, but with good Lycurgus to lose her owne eye, rather then to hurt anothers eye. But being now placed in the seate Royall, she first of all stablished religion, banished Popery, aduanced the Word that befoze was so much defaced, who hauing in her hande the sword to reuenge, vsed rather bountifully to reward: being as farre from rigor whē she might haue killed, as her enemies were from honestie when they could not, giuing a generall pardon, whē she had cause to vse particuler punishments, preferring the name of pittie befoze the remembrance of perills, thinking no reuenge more princely, then to spare when she might spill, to stay when she might

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might strike : to proffer to saue with mercie, when shee might haue destroyed with iustice. Were is the clemencie worthy commendation and admiration, nothing inferiour to the gentle disposition of Aristides, who after his exile, did not so much as note them that banished him, saying with Alexander, that there can bee nothing more noble, then to doe well to those that deserue ill.

This mighty and mercifull Quene, hauing many bills of priuate persons that sought befoze time to betray her, burnt them all, resembling Iulius Caesar, who being presented with the like complaints of the Commons, threw them into the fire, saying, that hee had rather not know the names of Rebels, then haue occasion to reuenge, thinking it better to be ignozant of those that hated him, then to be angry with them.

This clemencie did her Maiestie not onely shewe at her coming to the Crowne, but also throughout her whole gouernment, when shee had spared to shed their bloods that sought to spill hers, not wacking the Lawes to extreamity, but mittigating the rigour with mercy, insomuch as it may be said of that royal Monarch, as it was of Antonus, surnamed the godly Emperour, who raigned many yeeres without the effusion of blood. What greater vertue can there be in a Prince then mercy? What greater praise then to abate the edge which shee should whet, to pardon where shee should punish, and to reward where she should reuenge.

I my selfe being in England, when her Maiestie was for her recreation in her Barge vpon the Thames, heard of a gunne that was shotte off, though of the party vniwittingly, yet to her noble person dangerously, which fact she most graciously pardoned, accepting iust excuse befoze a great amends, taking more grieve for her poore Barge-man that was a little hurt, then care for herselfe that was in greatest hazard: A rare example of pietie, A singular spectacle of pietie.

Diuers besides there haue been, which by priuate conspiracies, open rebellions, close wiles, cruell witchcrafts, haue sought to end her life which saucth all their liues: whose practises, by the diuine prouidence of the Almighty, haue euer been disclosed, insomuch that hee hath kept her safe in the Whales belly, when her subjects went about to throw her into the sea: preserved her in the

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hote Queen, when her enemies increased the fire, not suffering a haire to fall from her, much lesse any harme to fasten vpon her.

These iniuries and treasons of her subiects, these pollicies and undermining of sovraine p^{ro}uations so little moued her, that shee would often say. Let them know that though it be not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list, being alwaies of that mercifull minde which was in Theodosius, who wished rather that hee might call the dead to life, then put the liuing to death: saying with Augustus, when she should sette her hand to any condemnation, I woulde to God we could not write. Infinite were the examples that might be alleadged, and almost incredible, wherby she hath shewed herselfe a lambe in meeknes, wh^{er} she had cause to be a Lion in might, proued a Dove in fauour, when she was prouoked to be an Eagle in fiercenes, requiting iniuries with benefits, reuenging grudges with gifts, in highest State shee bearing the lowest mind, forgiving all y^e sued for mercy, and forgetting all that deserued iustice. A diuine nature, A heavenly nobility, what thing can be more required in a Prince, the in greatest power to shew greatest patience, in chiefest glozy, to bring forth chiefest grace, in abundance of all earthly felicitie, to manifest abundance of heavenly pietie? O fortunate England, that hath such a Quene, vngreatfull if you pray not for her, wicked if you doe not loue her, miserable if thou lose her.

Here Ladies is a glasse for all Princes to behold, that beeing called to dignity, they vse moderation, not might, tempering the severity of the lawes with the mildnes of loue, not executing all their will, but shewing what they may. Happy are they, and only they y^e are vnder this glorious & gracious Soueraigne, insomuch that I account all those abiects that be not her subiects.

But why doe I treade still in one path, when I haue so large a field to walke, or linger about one flower, when I haue many to gather: wherein I resemble those that beeing delighted with the little brooke, neglect the fountaines head: or the Painter that beeing curious to colour Cupids bow, forget to paint the string.

As this noble Prince is indued with mercy, patience, and moderation, so is she indued with singular beautie and chastity, excelling

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ling in the one Venus, in y other Vesta. Who knoweth not howe rare a thing it is (Ladies) to match virginity with beauty, a chaste minde with an amiable face, diuine cogitations with a comely countenance. But such is the grace bestowed vpon this earthly Goddess, that hauing the beautie that might allure all princes, shee hath the chastity also to refuse all, accounting it no lesse praye to be called a virgine, then to bee esteemed a Venus: thinking it as great honour to be founde chaste, as thought amiable. Where is now Eletra, the chaste daughter of Agameinnon. Where is Lala, that renowned Virgine? Where is Aemilia, that through her chastitie wrought wonders, in maintaining continuall fire at the Alter of Vesta? Where is Claudia, that to manifest her virginity set the ship on fote with her finger, that multitudes coulde not remoue by force? Where is Tuleia, one of the same order, that brought to passe no lesse meruailes by carrying water in a Sieue, not shedding one drop from Tiber to the Temple of Vesta? If virginities haue such force, then what hath this chaste virgine Elizabeth done? who by the space of ~~twentie~~^{four} and odder yeres, with continuall peace against all pollicies, with miracles contrarie to all hope, hath gouerned that noble Island. Against whom, neither foraine force, nor ciuill fraude, neither discorde at home, nor conspiracies abroad could preuaile.

What greater maruaile hath happened since the beginning of the world, then for a young and tender maiden to generne strong and valiant men, then for a virgine to make the whole worlde, if not to stand in awe of her, yet to honoꝛ her: yea, and to liue in spite of all those that spight her, with her sword in the sheath, with her Armour in the Tower, with her souldiours in their golwes, in so much as her peace may be called more blessed then y quiet raigne of Numa Pompilius, in whose gouernment the Woꝛs haue made their Hines in the souldiours helmets. Now is the temple of Ianus remoued from Rome to England, whose doꝛe hath not bene opened this 40. yeres: more to be meruailed at then the regiment of Debora, who ruled 20. yeres w religion, or Semiramis, that ruled long with power, or Zenobia, that raigned 6. yeres in prosperitie. This is the onely miracle that virginities euer wrought, for a little Island inuironed round about with wars, to stand in peace, for the
walls

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walls of Fraunce to burne, and the houses of England to freese, for all other Nations, either with ciuill sword to bee deuided, or with foraine foes to be inuaded, and that Country, neyther to bee molested with boyles in their owne bosoms, nor threatned with blast of other borders: but alwaies though not laughing, yet looking through an Emrald at others iarres.

Their fieldes haue been sowne with Cozne, Strangers theyr pitched with Camps: they haue their men reaping theyr haruest, when others are mustering in their harnes: they vse their paces to fowle for pleasure, others their Caliuers for feare of perills. O blessed peace, O happy Prince, O fortunate people. The lyuing God is onely the English God, where he hath placed peace which bringeth all plentie, annointed a Virgine Queene, which with a wand ruleth her owne subiects, and with her worthines, winneth the good will of Strangers, so that she is no lesse gracious among her owne, then glozious to others, no lesse loued of her people then maruailed at of other Nations.

This is the blessing that Christ alwaies gaue to his people, peace. This is the curse that he giueth to the wicked, there shal be no peace to the vngodly. Thys was the onely salutation hee vsed to his Disciples: Peace be vnto you: And therefore is hee called the God of loue and peace, in holy writ.

In peace was the Temple of the Lord built by Salomen, Christ would not be borne vntill there were peace throughout the whole world, this was the onely thing that Ezechias prayed for. Let there be truth and peace O Lord in my dayes. All which examples doe manifestly prooue, that there can be nothing more notable then peace.

Thys peace hath the Lord continued with great and vnspeakable goodnes among his chosen people of England. Howe much is that Nation bounde to such a Prince, by whom they enioy all benefits of peace, hauing theyr Barnes full, when others famish, their Coffers stuffed with gold, when others haue no siluer, theyr wines without daunger when others are defamed, theyr Daughters chaste when others are deflowred, their houses furnished, when others are fired, where they haue all things for superfluity, others nothing to sustaine their neede.

This

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This peace hath God giuen for her vertues, pittie, moderation, virginittie, which peace, the same God of peace continue for his names sake.

Touching the beauty of this Prince, her countenance, her Gracelie, her personage, I cannot think that it may be sufficiently commended, when it cannot be too much meruailed at: so that I am constrained to say, as Praxinles did when he began to paint Venus and her Sonne, who doubted whether the world could afford colours good enough for two such faire faces, and I whether my tongue can yeld words, to blaze that beauty, the perfection whereof none can imagine, which seeing it is so, I must doe like those that want a clere sight, who being not able to discern the Sunne in the skie, are inforced to behold it in the water. Zeuxis hauing before him fifty faire Virgins of Sparta, whereby to draw one amiable Venus, sayd, that fifty more fairer then those could not minister sufficient beauty, to shewe the Goddesse of beauty, therfore being in dispaire either by Art to shadow her, or by imagination to comprehend her, he drew in a Table a faire Temple, the gates open, and Venus going in, so as nothing could be perceiued but her back, wherein he used such cunning, that Apelles himselfe seeing this worke, wished that Venus would turne her face, saying: that if it were in all parts agreeable to the back, he would become an Apprentize to Zeuxis, and slave to Venus. In the like manner fareth it with me, for hauing all the Ladies in Italy, more then fifty hundred, whereby to colour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great an agony paint her Court with her backe towards you, for that I cannot by Art portray her beauty, wherein though I want the skill to doe it as Zeuxis did, yet viewing it narrowly, and comparing it wisely, you will say, that if her face be answerable to her back, you will like my handy-craft, and become her Hand-maids. In the meane season I leaue you gazing untill she turne her face, imagining her to be such a one as Nature framed, to that end that no Art should imitate, wherein she hath proued her selfe to be exquisite, and Painters to be Apes.

This beautifull mould when I beheld to be indued with chasti-

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tic,

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tie, temperance, mildnesse, and all other good gifts of Nature (as hereafter shall appeare) when I saw her to surpasse all in beauty, and yet a Virgine, to excell all in piety, and yet a Prince, to be inferiour to none in all the liniaments of the body, and yet superiour to every one in all gifts of the mind, I began thus to pray, that as she hath lived ~~forty~~ yeares a Virgine in great chastitie, so she may live foure score yeares a Mother with great ioy, that as with her we haue had long time peace and plenty, so by her we euer may haue quietnes and abundance, wishing this euen from the bottom of a hart, that wisheth well to England, though fareth ill, that either the world may ende before she die, or she live to see her Childzens Childzen in the world: other wise how tickle their state is that now triumph, vpon what a twist they hang that are in honoz, they that live shall see, which I to thinke on, sigh. But God for his mercies sake, Christ for his meritts sake, the holie Ghost for his names sake, grant to that Realme, comfort without any ill chance, that the longer shee liueth, the sweeter shee may smell, like vnto the bird Ibis, that she may be triumphant in victories like the Palme tree, fruitfull in her age like the Vine, in all ages prosperous, to all men gracious, in all places glorious: so that there be no end of her praises, vntill the end of all flesh.

Thus did I often talk with my selfe, & wish with mine whole hart. What should I talke of her sharpe witte, excellent wisdom, exquisite learning, and all other qualities of the minde, wherein she seemeth so farre to excell those that haue been accounted singular, as the learned haue surpassed those that haue bene thought simple.

Inquestioning not inferiour to Nicaulia the Quene of Saba that did put so many hard doubts to Salomon, equal to Nicostрата in the Greeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Acalasunta: passing Aspasia in Philosophy, who taught Pericles: exceeding in iudgement Themistocles, who instructed Pithagoras: adde to these qualities those that none haue had, the French tongue, the Spanish, the Italian, not meane in euery one, but excellent in all, readier to correct escapes in those languages, then to be controuled, fitter to teach others then to learne of any: more able to add new rules, then

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then to erre in the old. Inſomuch as there is no Embaſſador that commeth into her Court, but ſhe is willing and able both to vnderſtand his meſſage, and utter her mind, not like vnto the Kings of Affiria, who answered Embaſſades by meſſengers, while they themſelues either dally in ſinne, or ſnozt in ſleepe. Her godly zeale to learning with her great ſkill, hath been ſo manifeſtly apperued, that I cannot tell whether ſhe deſerue more honour for her knowledge, or admiration for her curteſſe, who in great pompe hath twice directed her progreſſe vnto the Vniuerſities: with no leſſe ioy to the Students then glory to the ſtate, where after long and ſolemne diſputations in law, Phiſicke, and Diuinity: not as ſhe wearied with Schollers arguments, but wedded to their Diſputations, when euery one feared to offend in length, ſhe in her owne perſon, with no leſſe praiſe to her Maieſtie, then delight to her ſubiects, with a wiſe and learned concluſion, both gaue them thanks and put her ſelfe to very great paines.

A noble patterne of a princely minde, not like vnto the Kings of Perſia, who in their Progrefſes did nothing elſe but cut ſticks to diue away the time, nor like the delicate liues of the Sibarnes, who would not admit any Art to be exerciſed within their Citty that might make the leaſt noiſe. Her wit ſo ſharp, that if I ſhould repeat the apt answers, the ſubtil questions, the fine ſpeeches, the pithy ſentences, which on the ſodaine ſhe hath uttered, they would rather breed admiration then credite.

But ſuch are the giſtes that the lying G O D hath endued her withall, that looke in what Art or language, wit or learning, vertue or beauty, any one hath particularly excelled moſt, ſhe onely hath generally exceeded euery one in all: inſomuch that there is nothing to be added, that either men would wiſh in a woman, or God doth giue to a creature.

I let paſſe her ſkill in Muſicke, her knowledge in all the other ſciences, when as I feare leaſt by my ſimplicitie, I ſhould make them leſſe then they are, in ſeeking to ſhew how great they are, vnleſſe I were praiſing her in the Gallery of Olimpia, where giuing forth one word I might heare ſeauen.

But all theſe graces, although they be to be wondered at, yet her politique gouernment, her prudent Counſaile, her zeale to

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Religion, her clemency to those that submit, her stoutnesse to those that threaten, so far excorde all other vertues, that they are more easie to be meruailed at, then imitated.

Five and twenty yeares hath she borne the Sword, with such iustice, that neither offenders could complaine of rigour, nor the Innocent of wrong, yet so tempered with mercy, as Malefactors haue been somtimes pardoned vpon hope of grace, and the iniurie requited to ease their griefe, insomuch that in the whole course of her glorious raigne, it could neuer be sayd, that either the poore were oppressed without remedie, or the guilty repressed without cause: bearing this engrauen in her noble hart, that iustice without mercy, were extreame iniurie: and pittie without equitie, plaine partiality: and that it is as great tyranny not to mitigate Lawes, as iniquity to breake them.

Her care for the flourishing of the Gospell hath well appeared, when as neither the course of the Pope, (which are blessings to good people, nor the threatnings of Kings, which are perillous to a Prince) nor the perswasions of Papists (which are hony to the mouth) could eyther feare her or allure her to violate the holy league contracted with Christ, or to maculate the blood of the ancient Lamb, which is Christ. But alwaies constant in the true faith, she hath to the exceeding ioy of her Subiects, to the unspeakable comfort of her soule, to the great glozy of God established that religion, the maintenance whereof she rather seeketh to confirme by fortitude, then leave off for feare, knowing that there is nothing that smelleth sweeter vnto the Lord then a sound spirit, which neither the boaste of the vngodly, nor the horrour of death can either renter or moue.

This Gospell with inuincible courage, with rare constancie, with hot zeale she hath maintained in her owne Countreies without change, & defended against all kingdomes that sought change, insomuch that all Nations round about her, threatening alteration, shaking Swords, throwing fire, menacing famine, murther, destruction, desolation, she onely hath stood like a Lambe on the top of a hill, not fearing the blasts of the sharpe winds, but trusting in his providence that rydeth vpon the wings of the soure winds. Next followeth the loue she beareth to her Subiects, who

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no lesse tendreth them then the apple of her owne eye, shewing her selfe a louing Mother vnto the afflicted, a Physician vnto the sicke, a soueraigne and milde gouernesse to all. Touching her Magnanimitie, her Maiestie, her estate royall, there was neither Alexander nor Galba the Emperour, nor any that might be compared with her.

This is she that resembling the noble Quene of Nauarre, useth the Marigold for her flower, which at the rising of the Sunne openeth her leaues, and the setting shutteth them, referring all her actions and indeauours to him that ruleth the Sunne. This is that Caesar that first bound the Crocodile to the Palme tree, bidding those that sought to raine her: This is that good Pellican, that to feede her people spareth not to rend her own person: This is that mighty Eagle that hath thrownd dust into the eyes of the Hart that went about to worke destruction to her Subiects, into whose wings although the blind Beetle would haue crept, and so being carried into her neast, destroyed her young ones, yet hath shee with the vertue of her feathers consumed that Flye in his owne fraude.

Shee hath exiled the Swallow that sought to spoyle the Grasshopper, and giuen bitter Almonds to the rauenous Wolues, that endeououred to deuoure the silly Lambs, burning euery with the breath of her mouth like the princely Stagge, the Serpents that were engendered by the breath of the huge Elephant, so that now all her enemies are as whit as the bird Attagen, who neuer singeth any tune after she is taken, nor they being so ouer-taken.

But whither doe I wade Ladies, as one forgetting himselfe, thinking to sound the depth of her vertues with a fewe fadoms, when there is no bottome: for I know not how it cometh to passe, that being in this Labozinth, I may sooner lose my selfe then finde the ende.

Behold Ladies in this glasse, a Quene, a Woman, a Virgin, in all gifts of the body, in all graces of the mind, in all perfection of either, so far to excell all men, that I know not whether I may thinke the place too bad for her to dwell among men.

To talke of other things in that Court, were to bring Eggs after Apples, or after the setting out of the Sunne to tell a Tale of a

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Shadow. But this I say, that all Offices are looked too with great care, that vertue is embraced of all, vice hated, religion daily increased, manners reformed, that who seeth the plate there, will think it rather a Church for diuine seruice, then a Court for a Princes delight.

This is the Glasse Ladies, wherein I would haue you gaze, wherein I tooke my whole delight, imitate the Ladies in England, amend your manners, rub out the wrinkles of the minde, and be not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficiently meruaile at her, nor I praise her, let vs all pray for her, which is the onely duty we can performe, and the greatest that we can proffer.

Yours to commaund,
Euphues.



IOVIS ELIZABETH.

PAllas, Iuno, Venus, cum Nympham numine plenam,
Spectarunt, nostra hæc, quæque triumphant, erit,
Contendunt auide, sic tandem regia Iuno,
Est mea, de magnis stemma petiuit auis.
Hoc leue (nec sperno tantorum insignia parum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus risit, vultusque in lumnia fixit,
Hæc mea dixit erit, nam quod amerur habet.
Iudicio Paridis, cum sit prælara venustas:
Ingenium Pallas? Iuno quid vrgit auos?
Hæc Venus: impatiens, veteris Saturnia damni,
Arbiter in cœlis, non Paris inquit erit.
Intumuit Pallas, nunquam passura priorem,
Priamides Helenam, dixit adulter amet.

Risit,

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Risit, & erubuit, mixto Cytheræ colore,
Iudicium dixit Iupiter ipse ferat.
Assensere, Iouem, compellant vocibus ultro,
Incipit affari regia Iuno Iouem.
Iupiter, Elizabeth vestras si venit ad aures.
(Quam certe omnino cœlica turba stupent)
Hanc propriam, & merito semper vult esse Monarchum.
Quæque suam, namque est, pulchra, deserta, potens.
Quod pulchra, est Veneris, quod polleat arte, Minerua,
Quod Princeps, Nympham, quis negit esse meam?
Arbiter istius, modo vis, certaminis esto.
Sin minus, est nullum lis habitura modum.
Obstupet Omnipotens, durum est quod poscitis, inquit,
Est tamen arbitrio res peragenda meo.
Tu soror & coniux Iuno, tu filia Pallas,
Es quoque quid simulem, ter mihi chara Venus.
Non tua da veniam Iuno, nec Palladis illa est,
Nec Veneris credas hoc licet alma Venus.
Hæc Iuno, hæc Pallas, Venus hæc, & queque Dearum,
Diuisum Elizabeth cum Ioue numen habet.
Ergo quid obstreptitis? frustra contenditis inquit,
Vltima vox hæc est, Elizabetha mea est.

Euphues.

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Est Iouis Elixabeth, nec quid Ioui maius habendum,
Et Ioui teste Ioui est, Iuno, Minerva Venus.

THese Verses Euphues sent also vnder his Glasse, which hauing once finished, he gaue himselfe to his Booke, determining to ende his life in Athens, although he had a moneths mind to England, who at all times, and in all companies, was no niggard of his good speech to that Nation, as one willing to liue in that Court, and wedded to the maners of that Country.

It chanced that beeing in Athens not passing one quarter of a yeare, he receiued Letters out of England from Philautus, which I thought necessary also to insert, that I might giue some ende to the matters of England, which at Euphues departure were but rawly left. And thus they follow.

¶ Philautus to his owne
Euphues.

IHaue oftentimes Euphues, since thy departure, complained of the distance of place, that I am so far from thee, of the length of time that I could not heare of thee, of the spite of fortune that I might not send to thee: but time at length, and not too late, because at last, it hath recompenced the iniuries of all, offered me both a conuenient messenger by whom to send, and strange news whereof to write.

Thou knowest how forward matters went, when thou tookest ship, and thou wouldest maruell to heare how forward they were before thou strookst saile, for I had not been long in London, sure I am thou wast not then at Athens, when as the corne which was greene in the blade, began to wax ripe in the eare, when the sedge
which

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Which I scarce thought to haue taken roote, began to spring, when the loue of Surius, which hardly I would haue gessed to haue a blossome, shewed a bud. But so unkinde a yeare hath it bene in England, that we felt the heate of the Summer, befoze we could discerne the temperature of the Spring, insomuch that we were ready to make Hay, befoze we could mowe Grasse, hauing in effect the Ides of may, befoze the Calends of March, which seeing it is so forward in these things, I meruailed the lesse to see it so readie in matters of loue, where oftentimes they clap their hands befoze they knowe the bargaine, and seale the Obligation befoze they reade the condition.

At my being at the house of Camilla, it happened I found Surius accompanied with two Knights, and the Lady Flauia, with thre other Ladies, I drew back, as one somewhat shamefast, when I was willed to draw nere, as one that was wished for. Who thinking of nothing lesse then to heare a contract for marriage, where I onely expected a conceit of mirth, I sodainly, yet solemnly, heard those words of assurance betwene Surius and Camilla, in the which I had rather haue bene a partie then a witnesse, I was not a little amazed to see them strike the Iron which I thought cold, and to make an end befoze I could heare a beginning. When they saw me as it were in a trance, Surius taking me by the hand, began thus to iest.

You muse Philautus, to see Camilla and me to be assured, not that you doubted it unlikely to come to passe, but that you were ignorant of the practises, thinking the Diall to stand still, because you cannot perceiue it to moue. But had you bene priue to all pces, both of her good meaning towards me, and of my good will towards her, you wold rather haue thought great hast to be made, then long deliberation. For this vnderstand, that my friends are vnwilling that I should match so low, not knowing that loue thinketh the Juniper Shrub to be as high as the tall Dakes, or the Nightingales laies to be more pcerious then the Estridges feathers, or the Larke that breedeth in the ground to be better then the Hobby that mounteth to the clouds. I haue alwaies hether to preferred beauty befoze riches, and honesty befoze blood, knowing that birth is the praise we receiue of our Ancestors, honesty the

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renowned we leaue to our successors : and of two brittle goods, riches and beauty, I had rather choose that which might delight me, then destroy me.

Made marriages by friends, how dangerous they haue been I know not Philautus, and some present haue pzoomed, which can be liked to nothing else so well, then as if a man should be constrained to pull on a shoe by anothers last, not by the length of his owne foote, which being too little, wrings him that weares it, not him that made it, if too big, shameth him that hath it, not him that gaue it. In meates I loue to carue where I like, and in marriage shall I be carued where I like not: I had as leaue another should take measure by his back of my apparrell, as appoint what wife I should haue by my minde.

In the choyce of a wife, sundry men are of sundry mindes, one looketh high as one that feareth no chips, saying: that the Oyle that swimmeth on the top is the wholesomest, an other pozing in the ground, as dreading all dangers that happen in great stocks, alleading, that the hony that lieth in the bottome is the sweetest, I assent to neither, as one willing to follow the meane, thinking that the wine which is in the midst to be the finest. That I might therfore match to mine owne mind, I haue chosen Camilla, a Virgin of no noble race, nor yet the child of a base father, but betwixt both, a Gentlewoman of an ancient and worshipfull house, in beauty inferiour to none, in vertue superioꝛ to a number.

Long time we loued, but neither durst she manifest her affection because I was noble, nor I vtter mine, for feare of offence, seeing in her alwaies a minde moze willing to carry Torchets before Vesta, then Tapers before Iuno. But as fire when it bursteth out, catcheth holde soonest of the driest wood, so loue when it is reuealed, fasteneth easiest vpon the affectionate will: which came to passe in both of vs, for talking of loue, of his lawes, of his delights, toyments, and all other branches, I could neyther so disssemble my lyking, but that she espyed it, whereat she began to sigh: nor she to cloake her loue, but that I perceiued it, whereat she began to blush: at the last, though long time straying curtesie who should goe ouer the stile, when we had both hast, I (for that I knew women would rather dye then seeme to desire) began
first

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first to vnfolde the extremities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to be true, easily beleued, and replied in the like manner, which I thought not certaine, not that I misdoubted her faith, but that I could not perswade my selfe to so good fortune.

Hauiing thus made each other priuie to our wished desires, I frequented more often to Camilla, which caused by my friends to suspect that, which now they shall finde true, and this was the cause that wee all meete here, that before this good companie we might knit that knot with our tongues, that we shall neuer vndoe with our teeth.

This was Surius speech vnto me, which Camilla with the rest affirmed. But I, Euphues, in whose hart the Rumps of loue were yet sticking, began to change colour, feeling as it were new storms to arise after a pleasant calme, but thinking with my selfe that the time was past to wooe her, that another was to wed, I digested the Will which had almost choakt me. But Time caused me to sing a new tune, as after thou shalt heare.

After much talke and great cheare, I taking my leaue departed, being willed to visit the Lady Flauia at my leisure, which word was to me in stead of a welcome.

Within a while after it was noyfed that Surius was assured to Camilla, which bred quarrels, but he like a Noble Gentleman, reioycing more in his loue, then esteeming the losse of his friends, mauer them all, was married, not in a Chamber priuatly, as one fearing tumults, but openly in the Church, as one ready to answere any obiections.

This marriage solemnized could not be recalled, which caused his Allies to consent, and so all parts pleased, I think them the happiest couple in the world.

Now Euphues thou shalt vnderstand, that all hope being cut off from obtaining Camilla, I began to vse the aduantage of the word that Ladie Flauia cast out, whom I visited more lyke a sojourner then a stranger, being absent at no time from breakfast till euening.

Draffe was mine errand, but drink I would, my great curtesie was to excuse my greuous toyments: for I ceased not continually

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to court my Violet, whom I neuer found so coy as I thought : nor so curteous as I wished . At the last thinking not to spend all my wooing in signes, I fell to flat saying : reucaling the bitter sweets that I sustained, the ioy at her presence, the griefe at her absence, with all speeches that a Louer might frame : she not degenerating from the wiles of a woman, seemed to accuse men of inconstancie, that the painted words were but wind, that fained sighs were but sleights, that all their loue was but to laugh, laying baits to catch the fish that they meant againe to throw into the Riuer, practising onely cunning to deceiue, not curtesie to tell truth, wherein she compared all Louers to Mizaldus the Poet, which was so light, that euery wind would blow him away, vnesse he had Lead tied to his heeles, and to the Fugitive Stone in Cicico, which runneth away if it be not fastned to some post. Thus would she dally, a wench euer more giuen to such dispyt : I answered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last Surus, one that could quickly perceiue on which side my bread was buttered, began to breake with me touching Fraunces, not as though he had heard any thing, but as one that would vnderstand some thing. I durst not seeme strange when I found him so curteous, knowing that in this matter he might almost work all my liking.

I vnfolded to him from time to time the whole discourse I had with my Violet, my earnest desire to obtaine her, my lands, goods, and reuenues, who hearing my Tale, promised to further my sute, wherein he so bestirred his study, that within one moneth I was in possibility to haue her I most wished and least looked for.

It were too long to write an y story, being but determined to send a Letter : therefore I will deferre all the actions and accidents that happened, vntill occasion shall serue either to meet thee, or minister leisure to me. To this ende it grew, that conditions drauone for the performance of a certaine Joynter (for the which I had many Italians bound) we were both made as sure as Surus and Camilla.

Her dowry was in ready money a thousand pounds, and a faire house wherein I meane shortly to dwell. The Joynter I must make,

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make, is foure hundred pounds yearly, the which I must here purchase in England, and sell my lands in Italy.

Now Euphues imagine with thy selfe, that Philautus beginneth to change, although in one yeare to marry, and to thinke it be hard. But would I might once againe see thee here vnto whom thou shalt be no lesse welcome then to thy best friend

Surius that noble Gentleman commendeth him vnto thee, Camilla forgetteth thee not: both earnestly with thy returne, with great promises to doe thee good, whether thou wilt it in the Court or in the Countrey, and this I durst sweare, that if thou come againe into England, thou wilt be so friendly intreated, that either thou wilt altogether dwell here, or tarry here longer.

The Lady Flauia saluteth thee, and also my Violet, euery one wisheth thee so wel, that thou canst wish thy selfe no better. Other newes here is none, but that which little appertaineth to me and nothing vnto thee. Two requests I am to make, as well from Surius as my selfe, the one to come into England, the other to heare thine answer. And thus in hast I bid you farewell. From London the first of February. 1579.

Thine, or not his owne.

Philautus.

This Letter being deliuered to Euphues, and well perused, caused him both to meruaile & to ioy, seeing all things so strangely concluded, and his friend so happily contracted: hauing therefore by the same meanes opportunitie to sende answer, by the which he had pleasure to receiue newes, he despatched his Letter in this forme.

Euphues to Philautus.

There could nothing haue come out of England to Euphues, more welcome then thy Letters, vnlesse it had been thy person, which when I had thoroughly perused, I could not at the first either beleue them for the strangenes, or at the last for the happines: for vpon the sodaine to heare such alterations of Surius, passed all credite, and to vnderstand so fortunate successe

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to Philautus, all expectation: yet considering that many things fall between the cup and the lip, that in one lucky houre, more rare things come to passe, then sometimes in season yeare, that marriages are made in heaven, though consumated in earth, I was brought both to beleue the euents, and to allow them. Touching Surius and Camilla, there is no doubt but that they both will liue well in marriage, who loued so well befoze their matching: and in my mind he dealt both wisely & honozably, to pzefer vertue befoze vaine glozy, and the godly ornaments of vertue, befoze the rich armour of nobility: for this must we all think (how well so euer we thinke of our selues) that vertue is most noble, by the which men became first noble. As for thine owne estate, I will be bolde to counsell thee, knowing it neuer to be more necessary to vse aduise then in marriage. Solon gaue counsaile, that befoze one assured himselfe, he should be so wary, that in tying himselfe fast, he did not vndo himselfe, wishing them first to eat a Quince Peare, that is, to haue a sweet conference without brawls, then salt to be wise without boasting. In Boetie they couered the Bride with Asparagonia, the nature of the which plant is, to bring sweet fruit out of a sharp thorne, wherby they noted, that although the Virgin were somewhat shy with at the first, yet in time she might becom a shep. Wherfoze Philautus, if thy Violet seemeth in the first moneth either to chide or chafe, thou must heare without reply, and endure with patience, for they that cannot suffer the wzanglings of yong married women, are not vnlike vnto those, that tassing the grape to be sowze befoze it be ripe, leaue to gather it when it is ripe, resembling them that being stung with the Be, forsake the honey.

Thou must vse sweet words, not bitter checks, and though happily thou wilt say that wands are to be wrought when they are græne, least they rather breake then bend when they be dry, yet know also that he that bendeth a twig, because he would see if it would bow by strength, may chance to haue a crooked tree, when he would haue a straight. It is pretily noted of a contention between the wind & the Sun, who should haue the victory. A Gentleman walking abroad, the wind thought to blow off his cloake, which with great blasts and blustering, striving to vnloose it, made it to stick faster to his back, for the more the wind increased, the

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the closer the cloake clapt to his body : then the Sun shining with his hot beames, began to warme the Gentleman, who waxing somewhat faint in this faire weather, did not only put off his cloak, but his coate, which the wind perceiuing, yelded the conquest to the Sun. In like manner fareth it with young wiuies, for if their husbands with great threacings, with iars, with bzauls, seek to make the tractable, or bend their knees, the more stiffe they make them in the ioints, the oftner they goe about by force to rule them, the more froward they find them : but vsing milde words, gentle perswasions, familiar counsell, intreaty, submission, they shall not only make the to bow their knees, but to hold vp their hands : not only cause them to honor them, but to stand in awe of the : for their stomacks are all framed of Diamond, which is not to be bzaused with the hammer, but blood, not by force, but flattery, resembling the Cock, who is not to be feared by a Serpent, but a Glead. They that feare their Wines will make to sharp Wine, must not cut the arms, but graft next to them Pendzage, which causeth the grape to be more pleasant. They that feare to haue curst wiuies, must not with rigour scorne to reclaime them, but saying gentle words in euery place by them, which maketh them more quiet.

Instruments sound sweetest when they be touched softest, women are wisest when they be vsed mildest. The Horse striueth when he is hardly rained, but hauing the bzidle, neuer stirreth : women are sharke mad if they be ruled by might, but with a gentle raine they will beare a white mouth. Gall was cast out from the sacrifice of Iuno, which betokned that the marriage bed should be without bitterness.

Thou must be a glasse to thy wife, for in thy face must she see her owne, for if when thou laughest, she weepe, when thou mournest, she giggle, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behaviour modest, temperate, sober, for as thou framest thy manners, so will thy wife fit hers. Kings that be wzaulers, cause their subiects to exercise that seate : Princes that are Musitions incite their people to vse Instruments : Husbands that are chaste and godly, cause also their wiuies to imitate their godnes.

For thy great dowrie, that ought to be in thine owne hands, for

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as we call that *Clime* wherein there is more then halfe water, so doe we tearme that the gods of the husband, which his wife byingeth, though it be all.

Helen gaped for his gods, Paris for pleasure, Vlisses was content with chaste Penelope, so let it be with thee, that whatsoever others marry for, be thou alwaies satisfied with vertue, other wise may I vse that speech to thee, that *Olimpius* did to a young Gentleman, who onely toke a wife for beauty, saying: this Gentleman hath outely married his eyes, but by that time he hath also wedded his eare, he will confesse that a faire show wryngs, though it be smooth in the wearing.

Lycorgus made a Lawe that there should be no dowrie giuen with Widdens, to the ende that the vertuous might be married, who commonly haue little, not the ambitious, who oftentimes haue too much.

Behaue thy selfe modestly with thy wife before company, remembering the severity of *Caro* whoremourder *Manlius* from the Senate, for that he was scene to kisse his wife in presence of his daughter: old men are seldome merry before children, least their laughter might breed in them loosenes: husbands should scarce test before their wines, least want of modestie on their parts, because of wantonnesse on their wines part. Imitate the Kings of Persia, who when they were giuen to rest, kept no company with their wines, but when they vse good order, had their *Daimes* euer at the Table. Giue no example of lightnesse, for looke what thou practisest most, that will thy wife follow most, though it be cometh her least. And yet would I not haue thy wife so curious to please thee, that fearing least her husband should thinke she painted her face, she should not therfore wash it, onely let her refraine from such things, as she knoweth cannot well like thee: he that cometh before an Elephant, will not weare bright colours, nor he that cometh to a Bull, red, nor he that standeth by a Leger, play on a Taber: for that by the sight or noyse of these things, they are commonly much incensed. In the like manner, there is no wife if she be honest, that will practise those things, that to her mate shall seeme displeasing, or moue him to choller. Be thursty, and wary in thy expences, for in olde time they were as much condemned

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condemned by Law, that spent their wiues dowry prodigally, as they that diuorced them wrongfully. Flee that vice that is peculiar, to all those of thy Country, Jealousie: for if thou suspect without cause, it is the next way to haue cause, women are to be ruled by their owne wits, for be they chaste, no gold can winne them, if immodest, no grieve can amend them, so that all mistrust is either needlesse or bootlesse.

Be not too imperious ouer her, that will make her to hate thee, nor too dismisse, that will cause her to disdaine thee, let her neither be thy slaue nor thy soueraigne, for if she lie vnder thy swete she will neuer loue thee, if clime aboue thy head, neuer care for thee: the one will breede thy shame to loue her so little, the other thy grieve to suffer too much.

In gouerning thine household, vse thine owne eye, and her hand, for Huswiferie consisteth as much in seeing thinges as setting thinges, and yet in that goe not aboue thy latchet, for Cookes are not to be taught in the kitchen, nor Painters in their shops, nor huswiues in their houses. Let all the keyes hang at her girdle, but the purse at thine: so shalt thou know what thou doest spend, and how she can spare.

Break nothing of thy stocke, for as the stone Thirreus being whole swimmeth, but neuer so little diminished, sinketh to the bottome: so a man hauing his stocke full, is euer a float, but waiking of his stocke becommeth banke-rot.

Entertaine such men as shall be trusty: for if thou keep a Wolfe within thy doores to doe mischief, or a Foxe to worke craft and subtilty, thou shalt finde it as perilleous, as if in thy Barne thou shouldst maintaine Dice, and in thy ground Hcales.

Let thy Maidens be such as shall seeme readier to take paines then follow pleasure, willinger to dresse vp their house then their heads, not so fine fingered to call for a Lute, when they should vse a distaffe, nor so dainty mouthed, that their silken throats should swallow no packthead. For thy diet, be not sumptuous, nor yet simple: for thy attire, not costly, nor yet clownish: but cutting thy coat by thy cloath, goe no farther then shall become thy estate, least thou be thought proud, & so cruied: nor debase not thy birth, least thou be deemed poore, and so pittied.

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Now thou art come to that honorable estate, forget all thy former follies, and debate with thy selfe, that heretofore thou diddest but goe about the world, and that now thou art come into it, that loue did once make thee to follow ryot, that it must now enforce thee to pursue thrift, that then there was no pleasure to be compared to the courting of Ladies, that now there can be no delight greater then to haue a wife. Commend me humbly to that noble man Surius, and to his good Lady Camilla.

Let my duty to the Lady Flauia be remembred, and to thy Uncle: let nothing that may be added be forgotten. Thou wouldest haue me come againe into England, I would, but I cannot: but if thou desire to see Euphues, when thou art willing to visite thine Uncle, I will meete thee: in the meane season, know that it is as far from Athens to England, as from England vnto Athens.

Thou sayest I am much wished for, that many faire promises are made to me: Truly Philautus, I know that a friend in the Court is better then a penny in the purse, but yet I haue heard, that such a friend cannot be gotten without pence. Faire words sat fewe, great promises without performance, delight for the time, but perke euer after. I cannot but thank Surius, who wisheth me well, and all those at my being in England liked me well. And so with my hartie commendation vntill I heare from thee, I bid thee farewell.

Thine to vse, if marriage
change not manners,
Euphues.

This Letter dispatched, Euphues gaue himselfe to solitarines, determining to sojourne in some vncouth place, vntill time might turne white salt into fine Sugar: for surely he was both tormented in body and grieved in minde. And so I leaue him neither in Athens nor else where that I know: but this order he left with his friends, that if any newes came or Letters, that they should direct them to the Mount of Silixsedra, where I leaue him, either to his musing, or Puses.

Gentlemen,

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Gentlemen, Euphues is musing in the bottome of the Mountaine Silixfedra, Philautus is married in the Isle of England: two friends parted, the one living in the delights of his new wife, the other in contemplation of his old griefes.

What Philautus doth they can imagine that are newly married, how Euphues liueth, they may gesse that are cruelly martired, I commit them both to stand to their owne bargains, for if I should meddle any further with the marriage of Philautus it might happily make him iealous, if with the melancholly of Euphues, it might cause him to be chollericke, so the one would take occasion to rub his head, sit his Hat neuer so close, and the other offence to gall his hart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may be that Philautus would not haue his lyfe knowne which he leadeth in marriage, nor Euphues his loue described which he beginneth in solitarines: least either the one being too kind, might be thought to doat, or the other too constant, might be iudged to be mad. But were the truth knowne, I am sure Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better lover or a husband, whether Euphues were a better lover or a Scholler. But let the one marke the other, I leaue them both to conferre at their next meeting, and commit you to the Almightye.

FINIS.